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Mandeville's Travels.

Early English Text Society.

Original Series, No. 153.

1919 (for 1916).

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Mandeville's Travels,

Translated from the French of Jean d'Outremeuse.

EDITED FROM
MS. COTTON TITUS c. XVI,
IN THE BRITISH MUSEUM.

BY

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TO

GENERAL LEMAN

DEFENDER OF LIÉGE

THIS EDITION OF A FAMOUS WORK WHICH LINKS

OLD ENGLAND WITH THE CITY OF LIÉGE

IS FITTINGLY AND GRATEFULLY

DEDICATED

PREFACE.

THE introduction and notes, in which the reasons for re-editing the Cotton MS. of Mandeville with hardly any emendations will be fully stated, are reserved for a later volume. For the present, it may be stated that the editor's choice lay between two principal manuscripts, the Cotton MS., first edited in 1725 and since then frequently reprinted from that edition, and the Egerton MS., edited with full commentary for the Roxburghe Club by Sir George Warner (1889). Imperfect as the Cotton version is, it adheres very closely to the French original, as represented in Sir George Warner's Anglo-French text, and in two Brussels MSS. copied by the present editor. Its mistakes are to a great extent due to the anonymous English translator. They exemplify the way in which the growth of literary Middle English was influenced by French phraseology, and they are traceable to three main causes : (1) the original French book, and *a fortiori* its Englisher, is quite inaccurate in its geography ; (2) the Englisher followed a faulty manuscript ; (3) he was very imperfectly acquainted with its language, and very slipshod in his grammar. On the whole, his method was that of a schoolboy, who follows his author literally, without much attention to sense or idiom.

For these reasons, the task of distinguishing between original mistakes, which an editor has no right to remove, and the copyist's scribal blunders has been found a delicate one, and no attempt has been made to produce a *correct* or faked text. The punctuation is the editor's. An account of the origin of Mandeville is to be found in the *Quarterly Review*, April, 1917.

P. H.

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[PART FIRST:
THE HOLY LAND AND THE
NEAR EAST.]

Mandeville's Travels.

FOR als moche as the lond besonde the see þat is to
seye the holy lond þat men callen the lond of pro-
myssioue or of beheste passyngē aH opere londes it is the
most worthi lond most excellent and laly t soureyn of aH
opere londes t is blessed t halewed of the precyous body
t blood of oure lord jhesu crist; in the whiche lond it
lykede him to take flesch t blood of the virgynē Marie to
envyrone þat holy lond with his blessedē feet; And þere
he wolde of his blessedness enoumbre him in the seyd
blessed t gloriouse virgynē Marie t become man t worche
many myracles and preche and teche the feyth t the
lawe of crystene men vnto his children. And þere it
lykede him to suffre many reprenyngēs and scornes for
vs. And he þat was kyng of heuene of eyr of erthe
of see t of aH things þat ben contayned in hem wolde
aH only be eleped kyng of þat lond whan he seyde:
REX SUM Iudeorum: þat is to seyne: I am kyng of Jewes.
And þat lond he chees before aH oþer londes as the besto
t most worthi lond t the most vertuouse lond of all the
world. For it is the herte and the myddes of all the
world, Wytnessyngē the philosophere þat seyth thus:
VIRTUS RERUM IN MEDIO CONSISTIT that is to seye: the
verteue of thingēs is in the myddes. And in þat lond he
wolde lede his lyf t suffre passiounē t deth of jewes for vs
for to bye t to delynere vs from peynes of helle. And
from deth withouten ende, the whiche was ordeynd for vs
for t the synne of oure formere fader Adam t for oure
owne synnes also. For as for himself he hadde non
enyH deserved for he thoughte neuere enyH ne did enyH.

prologue.
(¹ fol. 2a)

Palestine
is the best of
countries;

there our
Lord lived
and died.

He called
Himself
King of the
Jews

It is the
centre of the
world:

our redemp-
tion was
achieved
there.
(¹ fol. 2b)

And he pat was kyng of glorie & of ioye myghte best in
that place suffre deth because he ches in pat lond rathere
þan in ony oþere þere to suffre his passioun & his deth.
For he þat wil pupplische ony thing to make it openly 4
knowen he wil make it to ben cryed & pronounced in the
myddel place of a town so pat the thing pat is proclaimed
& pronounced may evenly streeche to aH parties. Right
so he þat was formyour of aH the world wolde suffre
for vs at ierusalem þat is the myddes of the world to
þat ende & entent þat his passioun & his deth þat was
pupplischt þere myghte ben knownen evenly to aH the
parties of the world. See now how dere he boughte man 12

It was thus
honoured
above all
lands
because it
liȝt in the
middle of
the earth.

The dearest
price was
offered there
for redeem-
ing
mankind.

How He
loved us
sinners!

Therefore
we may well
love and
praise the
Holy Land,
which was
given to us
as an
inheritance.

[fol. 3a]

þat he made after his owne ymage & how dere he aȝen-
bought vs for the grete lone þat he hadde to vs & we neuere
deserved it to him. For more preciouȝ eateH ne gretter
raunsoun ne myghte he put for vs þan his blessed body 16
his precious blood & his holy lyf þat he thralled for vs &
aH he offred for vs þat neuere did sygne. Dere god, what
lone hadde he to vs his subiettes whan he þat neuere
trespassed wolde for trespassours suffre deth! Right wel 20
aughte vs for to loue & worscipe to drede & serue such a
lord and to worshipe & preyse such an holy lond þat
brought forth such fruyt þorugh the whiche every man is
saued but it be his owne defaute. Wel may þat lond be 24
called ȝidelȝytable & a fractuouse lond þat was bebledȝ &
moysted with the preyeouse blode of oure lord jhesu crist,
the whiche is the same lond þat oure lord behighte vs in
heritage. And in þat lond he wolde dye as seised for to 28

leve it to vs his children. Wherfore every gode cristene
man þat is of powere & hath whereof scholde peynen him
with aH his strengthe for to conquerre oure right heritage
& chaceen out aH the mysbeleevynge men. For wee ben 32
clept cristene men after crist oure fader And ȝif wee be
right children of crist we oughte for to chalenge the
heritage þat oure fader lafte vs & do it out of hethene
mennes hondes. But now prude couetyse & envye han so 36
enflawmed the hertes of lordes of the world þei are

Let us strive
to conquer
it from the
unbelievers

But the
lords are too
covetous

more besy for to disherite here neyghbores more þan for
to chalenge or to conquerere here right heritage before seyd.
And the comoun peple þat wolde putte here bodyes t here
4 cateH for to conquerere oure heritage þei may not don it
withouten the lordes. For a semblee of peple withouten
a cheuenteyn or a chief lord is as a flok of scheep withouten
a schepperde the which departeth t desparpleth t wyten
8 neuer whider to go. But wolde god þat the temporel
lordes t alH worldly lordes were at gode acord t with the
comoun peple wolden taken this holy viage ouer the see
. þanne I trowe wel þat within a lityl tyme oure right
12 heritage before seyd scholde be reconcyled t put in the
hondes of the right heires of jhesu crist. And for als
moche as it is longe tyme passed þat þer was no generall
passage ne vyage ouer the see t many men desiren for to
16 here speke of the holy lond t han þere of gret solace t
comforte, I John Maundeville knyght alH be it I be not
worthi þat was born in Englund, in the town of seynt
Albones t passed the see in the ȝeer of oure lord jhesu
20 crist .MiH eee t xxij. in the day of seynt MicheH t hiderto
hane ben longe tyme ouer the see t hau seyn t gom
þorugh manye dynuerse londes t many pronynnes t kyng-
domes t jles And hane passed þorughout Turkye Ermonye
24 the lityH t the grete þorugh Tartarye Percye Surrye Arabye
Egypt the high t the lowe thorgli lybye Caldee t a gret
partie of Ethiope þorugh Amazoyne Inde the lasse t the
more a gret partie t thorgli out many oþere jles þat ben
28 abonten Inde wheredwollen many dynuerse folk t of dynuerse
maneres t lawes and of dynuerse schappes of men Of
whiche londes t jles I seah speke more pleynly here after
And I seah devise ȝon sum partie of thinges þat þere ben
32 whan tyme seah ben after it may best come to my mynde.
And speyally for hem þat wiH t are in purpos for to
visite the holy citee of Ierusalem t the holy places þat are
þereaboute. And I seah teH the weye þat þei schuh
36 holden thider For I hau often tymes passed t ryden þat
way with gode compayne of many lordes god be thonked.

and envious,
and the
commoners
want
leaders

If all would
only agree,
we should
soon regain
our
inheritance.

As it is
some time
since the last
Crusade, I,
John Maun-
deville, who
have
travelled far
and wide,
will tell you
of some of
the things
that I have
seen.

(fol 36)

To intending
pilgrims I
will tell the
way.

I have translated this book for the benefit of gentlemen unacquainted with the Latin tongue.

For any mistakes in it I ask forgiveness.
[*fol. 4 a*]

And ȝee schulȝ vndirstonde þat I haue put this boke out of latyn in to frensch þ translatid it aȝen out of frensch in to Englyssch þat euer man of my nacioun may vnderstonde it. But lordes þ knyglites þ oþere noble þ worthi men þat come not latyn but lityȝ þ han ben bezonde the see knowen þ vnderstonden ȝif I seye trouthe or non. And ȝif I err in deuisyng for forȝetyng or eȝ þat þei mowe redresse it þ amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght turnen sone in to forȝetyng because þat mynde of man ne may not ben comprehended ne with holden for the freelite of mankynde. 12

CH. I. TO TECHE ȝOU THE WEYE OUT OF ENGLOND
TO COSTANTYNOLLE.

Many ways lead to Jerusalem.

One road leads from the West through the states of the King of Hungary, who is lord over Selavonia, Cumania, Bulgaria and part of Russia.

IN the name of god gloriouȝ þ almyghty he þat wil passe ouer the see þ come to londe after the contree þat he cometh fro manye of hem comen to on ende. But troweth not þat I wil telȝ ȝou aȝ the townes þ cytees þ 16 castelles þat men schulȝ go by for þan scholde I make to longe a tale But aȝ only summe contrees þ most principall stedes þat men schulȝ gone þorugh to gon the righte way. First ȝif a man come from the west syde of the 20 world as Engelond Ireland Wales Skottland or Norweye he may ȝif þat he wole go þorugh Almayne þ þorugh the kyngdom of hungarie þat marcheth to the lond of Polayne þ to the lond of Pannonye þ so to Slesie. And 24 the kyng of hungarie is a gret lord and a myghty þ holdeth grete lordschippes þ meeche lond in his hand. For he holdeth the kyndom of hungarie Solanonye þ of Comanye a gret part þ of Bulgarie þat men clepen the 28 lond of Bougiers þ of the reme of Roussye a gret partie where of he hath made a Duchee þat lasteth vnto the lond of Niffan þ marcheth to Pryses. And men gon þorugh the lond of this lord þorugh a cytee þat is clept 32 Cypron þ by the casteȝ of Neiseburgh þ be the euyȝ

town þat sytt toward the end of hungarye And þe[re] passe men the ryuer of Danubee. This ryuer of Danubee is ¹a fūt gret ryuer þ it goth in to Almayne vnder the 4 hilles of lombardye and it receyveth in to him .xl. oþere ryueres And it renneth þorugh hungarie þorugh Grece þorugh Trachie þ it entreth in to the see ⁽¹⁾ toward the Est so rudenly þ so scharply þat the water of the see is fressch þ 8 holdeth his swetness .xx. myle within the see. And after gon men to Belgraue þ entren into the lond of Bourgres þere passe men a brigge of ston þat is vpon the ryuer of Marrok þ men passen þorugh the lond of Pynemarcz þ 12 comen to Grece to the cytee of Nye and to the cytee of fyne pape þ after to the cytee of Dandrenoble þ after to Constantynoble þat was wont to be clept Bezanzon. And þere dwelleth comounly the emperor of Grece. And 16 þere is the most fayr chirche þ the most noble of al the world þ it is of seynt Sophie. And before þat chirche is the ymage of Justynyan the emperor couered with gold. And he sytt vpon an hors yerowned þ and he was 20 wont to holden a round appuþ of gold in his hond but it is fallen out þerof. And men seyn þere þat it is a tokene þat the Emperor hath ylost a gret partie of his londes þ of his lordschipes. For he was wont to ben emperor 24 of Romanie þ of Grece of al Asye the lesse þ of the lond of Surrye of the lond of Judee, in the whiche is ierusalem þ of the lond of Egypt of Pereye of Arabye. But he hath lost al but Grece þ þat lond he holt al 28 only. And men wolden many tymes put the appuþ into the ymages hond aȝen but it wil not holde it. This appuþ betokeneth the lordschipe þat he hadde ouer al the ² world þat is round. And the tother hond he lifteth 32 vp aȝenst the Est in tokene to manace the mysdoeres. This ymage stont vpon a pylere of marble at Costantynoble.

At Malcville, the Danube is crossed, which runs through Greece and Thrace into the sea.
[1 fol. 4 b]

At Belgrade, the land of the Bulgars is entered, then comes that of the *Piacenati*, Nish, Philippopolis, Adrianople, and finally Constantinople or Byzantium.

Before St. Sophia stands an equestrian statue of Justinian, from whose hand the apple has dropped

The Eastern Empire is now shorn of all its dominions, except Greece.

[1 fol. 5 a]

⁽¹⁾ so C.

CH. II OF THE CROSS AND THE CROUNEN OF OURE
LORD JHESU CRIST.

The True Cross, the Tunica, the sponge and reed, and one of the nails are there.

The cross in Cyprus is that of the good thief.

The True Cross was made of four kinds of wood : cypress for the vertical piece, palm for the horizontal, cedar for the foundation, olive for the inscription over the head.

[fol. 5 b] Cedar is incorruptible.

Cypress is aromatic.

Palm means victory.

4 8 12 16 20 24 28 32

AT Costantynoble is the cros of oure lord Jhesu crist and his eote withouten semes þat is elept TUNICA INCONSUTILIS + the spounge + the reed of the whiche the Jewes þane oure lord eyself + galle in the cros. And þere is on of the nayles þat crist was naylled with on the cros. And sum men trowen þat half the cros þat crist was don on be in Cipres in an abbey of monkes þat men callen the hiȝt of the holy cros but it is not so. For þat cros þat is in Cypre is the cros in the whiche Dysmas the gode theef was honged onne. But aȝt men knownen not þat + þat is euyȝt ydon. For for profyte of the offryng þei seye þat it is the cros of oure lord Jhesu cryst. And ȝee schuh vnderstonde þat the cros of oure lord was made of .iiij. manere of trees as it is conteyned in this vers: IN CRUCE FIT PALMA CEDRUS CYPRESSUS OLYUA. For that pece þat wente vpright fro the erthe to the heued was of cypresse + the pece þat wente ouerthwart to the whiche his hondes weren nayled to was of palme. And the stok that stode within the erthe in the whiche was made the morteys was of cedre And the table abouen his heued þat was a fote + an half long on the whiche the tytle was writen in Ebren greu + latyn þat was of Olyue. And the Jewes maden the cros of theise .iiij. manere of trees for þei trowed þat oure lord Jhesu crist scholde han honged on the cros als longe as the cros myglite laste + þerfore made þei the foot of the cros of Cedre. For Cedre may not in erthe ne in water rote + þerfore þei wolde þat it scholde hane lasted longo. For þei trowed þat the body of crist scholde hane stonken þei made þat pece þat went from the erthe vpward of Cypres for it is wel smellynge so þat the smel of his body scholde not greue men þat wente forby. And the ouerthwart pece was of palme for in the olde testamente it was ordyned þat whan on was ouercomen he scholde be crowned with palme. And for þei trowed þat

thei hadden the victorye of crist Jhesus þerfore made þei
the ouerthwart pece of palme. And the table of the tytle
þei maden of olyue For olyue betokeneth pes, As the
4 storye of Noe witnesseth whan þat the culuer broughte
the braunche of Olyne þat betokend pes made betwene god
þ man. And so trowed the Jewes for to haue pes whan
crist was ded For þei seyde þat he made discord þ strif
8 amonges hem. And ȝee schull vndirstonde þat oure lord
was ynaylled on the eros lyggyng þerfore he suffred
the more peyne. And the cristenemen þat dwellen be-
ȝond the see in Grece seyn þat the tree of the cros þat
12 wee callen cypress was of þat tree þat Adam ete the
appel of þat fynde þei writhen. And þei seyn also þat
here scripture seyth þat Adam was seek and seyde to his
sone Seth þat he scholde go to the aungeH þat kepte
16 paradys þat he wolde senden hym oyle of mercy for to
anoynete with his membres þat he myghte haue hele.
And Seth wente but the aungeH wolde not late him¹ come
in but seyde to him þat he myght not haue of the oyle of
20 mercy. but he toke him .iiij. greynes of the same tree
þat his fader ete the appel offe þ bad him als sone as his
fader was ded þat he scholde putte þeise .iiij. greynes
vnder his tonge þ graue him so þ so he dide. And of
24 þeise .iiij. greynes sprong a tree as the aungel seyde þat
it scholde [growe] þ bere a fruyt porgh the whiche fruyt
Adam scholde be saued. And whan Seth cam aȝen he
fonde his fader nere ded and whan he was ded he did
28 with the greynes as the aungeH bad him of the whiche
sprongen .iiij. trees of the whiche the eros was made þat
bare gode fruyt þ blessed, oure lord Ihesu crist porgh whom
Adam þ all þat comen of him scholde be saued þ delynued
32 from dred of deth withouten ende, but it be here owne
defaute. This holy eros had the Jewes hydd in the erthe
vnder a roche of the mownt of Caluarie þ it lay þere .cc.
ȝeer þ more into the tyme [of] (¹) seynt Elyne þat was
36 moder to Constantyn the Emperour of Rome. And scho

Olive is a symbol of peace.

The Eastern Christians say that the Cross was made of the wood of the Tree of Knowledge.

When Adam felt death near, he sent Seth to Paradise for oil of Mercy,

[1 fol. 6a]

but he was only allowed three seeds of the Tree.

He was buried with those seeds under his tongue;

from the sprang the three trees that went to the making of the Cross.

For two hundred years the True Cross was hidden. St. Helena, King Coel's daughter.

(¹) þat, C.

was daughter of kyng Cool born in Colchestrē þat was kyng of Engelond þat was clept þanne Brytayne the more the whiche the Emperour Constance wedded to his wif for her bewtee þat gat vpon hire Constantyn þat was after 4 Emperour of Rome þat kyng of Englund. And ȝee schull vndirstonde þat the eros of oure lord was .vij. cubytes long And the ouerthwart piece was of lengthe .iiij. cubytes þan half And .o. partie of the crowne of oure 8 lord wherwith he was crowned þat on of the nayles þat spereheed þat many oper reliques ben in Fraunce¹ in the kynges ChapeL And the crowne lyth in a vessell of cristall richely dyght. For a kyng of Fraunce boughte 12 peise reliques somtyme of the Jewes to whom the Emperour had leyde hem to wedde for a gret summe of syluer. And ȝif al it be so þat men seyn þat this eroune is of thornes, ȝee schulH vnderstonde þat it was of jonkes of the see þat 16 is to sey russhes of the see þat prykken als seharvely as thornes. For I haue seen þat beholden many tymes þat of parys þat of Costantynoble for þei were bothe on made of russches of the see. But men han departed hem in 20 .ij. parties of the whiche .o. part is at Parys þat the oþer part is at Costantynoble. And I haue on of tho preeyouse thornes þat semeth liche a white thorn And þat was ȝouen to me for gret specyaltee. For þere are many of 24 hem broken þat fallen in to the vessell þat the eroune lyth in. For þei breken for dryness whan men meven hem to schewen hem to grete lordes þat comen thider. And ȝee schulH vnderstand þat oure lord Ihesu in þat nyght þat 28 he was taken he was ylad in to a gardyn þat þere he was first examyned right scharply þat þere the Jewes scorned him þat maden him a crowne of the braunches of Albespyne þat is white thorn þat grew in þat same gardyn þat setten it on 32 his heued so faste þat so sore þat the blood ran down be many places of his visage þat of his necke þat of his schuldres. And þerfore hath the white thorn many vertues. For he þat bereth A braunchie on him þeroffe no thonder ne 36 no maner of tempest may dere him ne in the hows þat it

Part of the
Crown of
Thorns is in
the Sainte
Chapelle, in
Paris.

[P. fol. 64]

This Crown
is made of
rushes of the
sea.

The other
part is in
Constanti-
nople.

Many thorns
are broken
off.

When our
Lord was
first taken,
He was
crowned
with white
thorns.

Therefore
white thorn
is a pro-
tection
against
thunder and
ghosts.

is jnne may non enyH gost entre ne come vnto the place
 þat it is jnne. And¹ in þat same gardyn seynt Peter denyed
 oure lord thryes. Afterward was oure lord lad forth
 4 before the Bisshoppes & the maystres of the lawe in to
 anoper gardyn of Anne. And þere also he was examyned
 repreued & scorned and crouned eft with a swete thorn þat
 men elepeth Barbarynes þat grew in þat gardyn & þat
 8 hath also manye vertues. And afterward he was lad
 into a gardyn of Cayphas & þere he was crouned with
 Eglientier. And after he was lad into the chambre of
 Pylate & þere he was examyned & crouned. And the
 12 Jewes setten him in a chayere & cladde him in a mantell
 & þere made þei the croune of jonkes of the see. And þere
 þei kneled to him & skorneðe him seyenge: AUE **Rex**
JUDEORUM, þat is to seye: heyl kyng of Jewes. And of
 16 this croune half is at Parys and the other half at Costan-
 tynoble. And this croune had crist on his heued whan he
 was don vpon the cros & þerfore onghte men to worshipe
 it & holde it more worthi þan ony of the othere. And the
 20 spere schaft hath the Emperour of Almayne but the
 heued is at Parys. And natholes the Emperour of
 Costantynoble seyth þat he hath the spere heued & I haue
 often tyme seen it but it is grettere þan þat at Parys.

[1 fol. 7 a]
 In Annah's
garden He
was crowned
with sweet
thorn.

He was
twice
crowned
afterwards.

This is the
Crown now
divided
between
Paris and
Constanti-
nople, and
worn on the
Cross.
There is one
spearhead
in Paris and
another in
Constanti-
nople.

OF THE CYTEE OF COSTANTYNOBLE & OF CH. III. THE FEITH OF GREKES.

24 **A**T Costantynoble lyeth seynte Anne oure ladyes moder
 whom seynte Elyne leet brynge fro Ierasalem. And
 þere lyeth also the body of Iohn Crisostom þat was Erche-
 bischopp of Costantynoble. And þere lyth also seynt
 28 luke the Euangelist for his bones weren brought from
 Bethanye where² he was beryed & many opere reliques ben
 þere. And þere is the vesett of ston as it were of marbel
 þat men elepen Enydros þat euermore droppeth water &
 32 filleth himself euerich zeer til þat it go ouer aboue with-
 outen þat that men take fro withjnne. Costantynoble is

The shrines
of St. Anne,
St. John
Chrysostom,
and St. Luke
are in Con-
stantinople.

[2 fol. 7 b]
 There is also
a marble
vessel for
ever drop-
ping water
and filling
itself.

Constanti-
nople is
triangular
and lies
on the
Hellespont.

The ruins of
Troy are on
the sea-side.

The Isles of
Greece.

In Lemnos
is Mount
Athos.

At Stagira
Aristotle
was born,
and there
annual celebra-
tions take place
near his
tomb.

(1 fol. 8 a)

Mount
Olympus
stands
between
Macedonia
and Thrace.
The shadow
of Mount
Athos
reaches
Lemnos;
the air on
its summit
is clear
and dry.

Philoso-
phers have
found that
the dust on
the summit
was undis-
turbed after
a year,
showing

a ful fair cytee & a gode & a wel walled & it is .ijj. cornered.
And þere is an arm of the see hellespont and sum men
callen it the mouth of Costantynoble And sum men
callent it the brace of seynt George. And þat arm closeth 4

the ij. partes of the cytee. And vpward to the see vpon
þat water was wont to be the grete cytee of Troye in a
full fayr playn but þat cytee was destroyed by hem of 8

Grece & lytyll appereth þereof because it is so longe sith
it was destroyed. Abouten Grece þere ben many Iles

As Calistre Calcas Critige Tesbria Mynea Flaxon Melo
Carpate & Lempne. And in this jle is the Mount Athos
þat passeth the cloudes. And þere ben manye dyuerse 12
langages & many contreys þat ben obedient to the
Emperour, þat is to seyne Turcople Pyncynard Comange
& manye othere as Tragye & Macedoigne of the whiche

Alisandre was kyng. In þat contree was Aristotle born 16
in a cytee þat men clepen Stragers a lytil fro the cytee of
Trachye. And at Stragers lyth Aristotle & þere is an
awtier vpon his tounbe And þere maken men grete festes

of hym evry zeer as þough he were a seynt. And at his 20
awtier þei holden here grete conseilles & here assembleez
And thei open þat þorȝ inspiracion of god & of him
þei schul haue the better conseil. In this contree ben

right hyghe ¹ hilles toward the ende of Macedonia 24

And þere is a gret hiȝ þat men clepen Olympus þat
departeth Macedonia & Trachie And it is so high þat it
passeth the cloudes. And þere is anoþer hill þat is clept
Athos þat is so high þat the schadewe of hym recheth to 28
Lempne þat is an He and it is .lxxvj. myle betwene. And
abouen at the cop of þat hiȝ is the eyr so clearer þat men
may fynde no wynd þere And þerfore may no best lyue
þere so is the eyr drye. // And men seye in this contrees 32

þat Philosophres some tyme wenten vpon theise hilles &
helden to here nose a spoung moysted with water for to
haue eyr for the eyr abone was so drye. And abouen in the
dust & in the powder of þo hilles þei wroot lettres & figures 36
with hire fyngres & at the ȝeres ende þei comen aȝen & founden

the same lettres þ figures the whiche þei hadde writen the ȝeer before withouten ony defaute. And þerfore it semethi
wel þat theise hilles passen the clowdes þ ioynen to the
4 pure eyr. At Costantynoble is the palays of the Emperour
right fair þ wel dyglit And þere in is a fair place for
justynges or for oþer pleyes þ desportes. And it is made
with stages þ hath degrees aboue þat every man may wel
8 se þ non greue oþer. And vnder þeise stages ben stables
wel yvowted for the emperours hors þ alþ the pileres ben
of marbeH. And within the chirche of seynt Sophie
An Emperour somtyme wolde haue biryed the body of
12 his fader whan he was ded þ as þei maden the graue þei
founden a body in the erthe þ vpon the body lay a fyn
plate of gold And þere on was writen in Ebru / greu / þ
latyn lettres þat seyden þus : **I H E S U S C R I S T U S N A S C E** ¹ TUR

16 DE VIRGINE MARIA þ EGO CREDO IN EUM. þat is to
seyne : Jhesu crist schaH be born of the virgyne Marie
þ I trowe in hym. And the date whan it was leyd in the
erthe was .ij. Mit. ȝeer before oure lord was born And ȝ[it]

20 is the plate of gold in the thresorye of the chirche. And
men seyn þat it was hermogene the wise man. And ȝif
alþ it so be þat men of Grece ben cristene ȝit þei varien
from oure feith For þei seyn þat the holy gost may not

24 come of the sone but alþ only of the fadir. • And þei are
not obedient to the chirche of Rome ne to the pope And
þei seyn þat here Patriark hath as meeche power ouer the

see as the Pope hath on this syde the see. And þerfore
28 Pope John the .xxij. sende lettres to hem how cristene feith
scholde ben alþ on þat þei scholde ben obedient to the
Pope þat is goddes ⁽¹⁾ [vicerie] on erthe to whom god ȝaf his
pleyn powere for to bynde þ to assoille þ þerfore þei scholde

32 ben obedient to him. And þei senten aȝen dyuerse answeres
þ amonges oþere þei seyden þus : **P O T E N C I A M T U A M S U M -**

M A M C I R C A T U O S S U B J E C T O S F I R M I T E R C R E D I M U S S U P E R B I A M
T U A M S U M M A M T O L E R A R E N O N P O S S U M M U S A U A R I C I A M T U A M

36 S U M M A M S A C I A R E N O N I N T E N D I M U S . D O M I N U S T E C U M Q U I A

that no
clouds
reached so
high.

The amphि-
theatre at
Constanti-
nople.

In St.
Sophia was
found the
grave of
Hermoge-
nes, who
believed in
Christ two
thousand
years be-
fore the
Nativity.

[1 fol. 8b]

The Greek
Church, its
faith and
independ-
ence of the
Pope.

Pope
John XXII
bade the
Greeks
submit
to him.

They defied
and insulted
him.

DOMINUS NOBISCUM EST. þat is to seye: Wee trowe wel þat thi power is gret vpon thi subgettes. Wee may not suffre thin high pryd. Wee ben not in purpos to fulfille thi gret couetyse. lord be with þe for oure lord is with vs. 4 fare weH. And oþer answere myghte he not haue of hem.

How the Greeks prepare the bread for the Eucharist.
[1 fol. 9 a]

And also þei make here sacrament of the awteer of therf bred for oure lord made it of such bred whan he made his mawndee. And on the scherethorsday make ¹ þei here therf 8 bred in tokene of the mawndee + dryen it at the sonne + kepen it aH the zeer + zeuen it to seke men in stede of goddes body. And þei make but on vnioun whan þei cristene children. And þei anoynte not the seke men. 12

Whatunctions they use.
They deny purgatory,
condone carnal sin,
forbid second marriages.
Simony prevails in the East as in the West.
Their rules for Lent and for the weekly fasts.
They forbid the Latins to use their altars.

And thei seye þat þere nys no purgatorie + þat soules schuH not haue nouper ioye ne peyne tiH the day of doom. And þei seye þat Fornicacioun is no synne dedly but a thing þat is kyndely. And þat men + wommen scholde 16 not wedde but ones. And whoso weddeth oftere þan ones here children ben bastardes + geten in synne. And here prestes also ben wedded. And þei sey also þat vsure is no dedly synne. ² And þei sellen benefices of holy chirche 20 + so don men in oþere places, god amende it whan his wille is. And þat is gret selaundre. For now is Simonye kyng crowned in holy chirche, god amende it for his mercy. - And þei seyn þat in lente men schaH not faste 24 ne synge masse but on the saterday + on the sonday. And þei faste not on the saterday no tyme of the zeer but it be cristemass euen or Ester euen. And þei suffre not the latynes to syngen at here awteres + ȝif thei don be ony 28 aventure anon þei waschen the awteer with holy water.

They deny that Jesus used food for his body. They condemn the practice of shaving, and that of eating the flesh of animals forbidden in the Old Testament.
[2 fol. 9 b]

And þei seyn þat þere scholde be but .o. masse seyd at on awtier vpon .o. day. And þei seye also þat oure lord ne eet neuere mete but he made tokene of etyng. And also 32 þei seye þat wee synne dedly in schauyng oure berdes. For the berd is tokene of a man + ȝifte of oure lord. And þei seye þat wee synne dedly in etyng of bestes þat weren forbidden in the olde testament + of the 36 olde lawe as swyn hares + oþere bestes ² þat chewen not

here code. And þei seyn þat wee synnen whan wee eten fleschē on the dayes before Asschwednesday & of þat þat wee eten fleschē the wednesday & egges & chese vpon 4 the frydayes And þei acursem aH þo þat abstynen hem to eten flesch the saterday. Also the Emperour of Constantynoble maketh the Patriark the Erchebysschoppe & the Bisshoppe & ȝeueth the dignytees & the benefices 8 of chirches & depryneth hem þat ben worthy whan he fyndeth ony cause And so is he lord bothe temporell & spirituel in his contree. And ȝif ȝee wil wite of here A.B.C. what lettres þei ben here ȝee may seen hem 12 with the names þat þei clepen hem pere amonges hem :

Other variations between the Churches.

The Greek Emperor is the head of their Church.

The Greek alphabet.

[Only photographs can do justice to the various alphabets contained in Mandeville.]

OF SEYNT JOHN THE EUUANGELIST & OF ch. iv.
YPOCRAS DOUGHTER TRANSFORMED FROM
A WOMMAN TO A DRAGOUN.

AND aH be it þat þeise thinges touchen not to o. way nenertheles þei touchen to þat þat I haue hight ȝou to schewe ȝou a partie of custumes & maneres & dyuersitez 16 of contrees. And for this is the firste contree þat is discordant in feyth & in beleue & varieth from oure feyth on this half the see, þerfore I haue sett it here, þat ȝee may knowe the dyuersitee þat is betwene oure feyth & 20 theires. For many men han gret likyng to here speke of straunge thinges of dyuerse contreyes. Now returne I aȝen for to teche ȝou the way from Constantynoble to Ierusalem. He þat wol þorghi Turkye he goth toward 24 the cytee of Nike & passeth þorghi the ȝate of Chieuetout & aH weys men seen before hem the hiȝt of Chieuetout þat is right high & it is a myle & an half from Nike. And whoso wil go be watre be the brace of seynt George 28 & by the see where seynt Nicholas lyeth & toward many oþer places First men goth to an ile þat is elept Sylo. In þat ile groweth Mastyk on smale trees & out of hem cometh gomme as it were of plomptrees or of cherietrees.

These variations of Church rules, though no part of an itinerary, are yet curious to notice.

[fol. 10a]

The land road.

The sea voyage.

Pathmos.

St. John
lived a
hundred
years.He died and
was buried
in Ephesus.His grave
contains
mannah, for
his body is
in Paradise.The Turks
hold Asia
Minor.St. John lay
down in his
grave alive.
Some be-
lieve he is
not dead.The soil of
his grave
moves as if
a live thing
stirred
below.Patera, the
birthplace of
St. Nicholas.

[1 fol. 10 b]

Crete has
been
granted to
the Genoese.Hippo-
crates'
daughter
has been
transformed
into a
dragon by
Diana.

And after gon men þorghi the Ile of Pathmos þ þere wrot
seynt John the Evangelist the apocalips. And 3ee
schuh vnderstonde þat seynt John was of age .xxxij. 3eer
whan oure lord suffred his passioum And after his passioum 4
he lyuede .lxvij. 3eer And in the .c. 3eer of his age he
dyede. From Pathmos men gon vnto Ephesim a faite
citem þ nygh to the see And þere dyede seynte John þ
was buryed behynde the high awtire in a toumbe. And 8
þere is a fair chirche For cristene men weren wont to
holden þat place always. And in the tombe of seynt John
is nougnt but Manna þat is elept Amgeles mete for his
body was translated in to paradys. And Turkes holden 12
now aH þat place þ the citem þ the chirche And aH Asie
the lesse is ycleped Turkye. And 3ee schuh vnderstonde
þat seynt John leet make his grame þere in his lyf þ leyd
himself þerejne aH qnyk And þerfore somme men seyn 16
þat he dyed nougnt, but þat he resteth þere til the day
of doom. And forsothe þere is a gret merneyle for men
may see þere the erthe of the tombe ¹apertly many tymes
steren þ meuenas þere weren qnykke thinges vnder. And 20
from Ephesim men gon þorghi many Iles in the see vnto
the cytee of Paterane where seynt Nicholas was born þ
so to martha where he was chosen to ben Bisschopp þ
þere groweth right g[o]de wyn þ strong And þat men 24
callen wyn of martha. And from thens gon men to the
Ile of Crete þat the Emperour ȝaf somtyme to Janeweys
And þanne passen men þorghi the Iles of Colcos þ of
lango of the whiche Iles ypoeras was lord offe. And 28
somme men seyn þat in the Ile of lango is ȝit the daughter
of ypoeras in forme þ lykness of a gret dragoun þat is an
hundred fadme of lengthie as men seyn, for I hane not seen
hire. And þei of the Iles callen hire lady of the lond 32
And sche lyeth in an olde castell in a cave þ scheweth
twyes or thryes in the ȝeer and sche doth non harm to
no man but ȝif men don hire harm. And sche was thus
chamgged þ transformed from a fair damysele in to lyk- 36
ness of a dragoun be a Goddess þat was elept Deane. And

men seyn þat sche schal so endure in þat forme of a dragoun vnto tyme þat a knyght come þat is so hardy þat dar come to hire & kisse hire on þe mouth and þan schall
 4 sche turne aȝen to hire owne kynde & ben a womman aȝen
 but after þat sche schall not lyuen longe. And it is not
 longe sithen þat a knyght of the [hospital of] Rodes þat
 was hardy & doughty in armes seyde þat he wolde kyssen
 8 hire. And whan he was vpon his coursere & wente to
 the casteH & entred in to the cave the dragoun lifte vp
 hire hed aȝenst him And whan the knyght saugh hire in
 þat forme so hidous & so horrible he fleygh away & the
 12 dragoun bare the knyght vpon a roche mawgree his hede
 And from þat roche sche caste him in to the see & so was
 lost bothe hors & man. And also a ȝonge man þat wiste
 not of the dragoun wente out of a schipp & wente þorugh
 16 the Ile til þat he come to the castell & cam in to the
 cave and wente so longe til þat he fond a chambre & þere
 he saugh a damysele þat kembed hire hede & lokele in
 a myrour. And sche hadde meche tresoure abouten hire
 20 & he trowede þat sche hadde ben a comoun womman þat
 dwelled þere to rescye men to folye. And he abode tiH
 the damysele saugh [t]he schadewe of him in the myrour.
 And sche turned hire toward him & asked hym what he
 24 wolde And he seyde he wolde ben hire leman or para-
 mour and sche asked him ȝif þat he were a knyght & he
 seyde nay. And þan sche seyde þat he myghte not ben
 hire leman But sche bad him gon aȝen vnto his felowes
 28 & [let] make him knyght & come aȝen vpon the morwe
 & sche schold come out of the cave before him & þanne
 come and kysse hire on the mowth. & haue no drede, for
 I schall do þe no maner harm all be it þat þou see me
 32 in lykeness of a dragoun For þough þou se me hidouse
 & horrible to loken onne I do þe to wytene þat it is
 made be enchauntement. For withouten doute I am non
 oþer þan þou seest now, a womman,¹ And þerfore drede
 36 þe nouȝt. And ȝif þou kisse me þou schalt haue aȝ
 this tresoure & be my lord & lord also of all þat Ile. And

She can only be reconvereted into a woman if a knight dares kiss her.

A bold knight of Rhodes would try the adventure,

[fol. 11 a]

but he fled in terror and she cast him into the sea.

Another young man came upon the damsel in her fair natural shape, and asked for her love.

She replied that he must be knighted first and he might then gain herself, her treasure and her island.

But he must not be afraid of her dragon's shape.

[fol. 11 b]

When he
had been
knighted, he
came back,
but fled in
terror at her
sight.

She cried
with sorrow,
and he soon
died. Since
then, no
knight can
see her and
live.

She may yet
be freed by
a kiss.

Rhodes
belongs to
the Hospi-
taliars.
The Colos-
sians of
Paul's
epistle were
the people
of Rhodes.

he departed fro hire t wente to his felowes to schippe t
leet make him knyght t cam aȝen vpon the morwe for
to kysse this damysele. And whan he saugh hire comen
out of the cave in forme of a dragoun so hidouse t so 4

horrible he hadde so gret drede þat he fleygh aȝen to the
schipp t sche folewed him. And whan sche sawgh þat he
turned not aȝen sche began to erye as a thing þat hadde
meeche sorwe And þanne sche turned aȝen in to hire cave 8
And anon the knyght dyede t sithen hidewardes myghte
no knyght se hire but þat he dyede anon. But whan a
knyght cometh þat is so hardy to kisse hire he schall not
dye, but he schall turne the damysele in to hire right 12
forme t kyndely schapp t he schal be lord of all the
contreyes t Iles aboueseyd. And from þens men comen
to the Ile of Rodes the whiche Ile hospitaleres holden t

gouvernen And þat token þei sumtyme from the Emperour 16
And it was wont to be elept Collos t so calle it the Turkes
ȝit And seynt Pouл in his epistles writeth to hem of þat
Ile AD COLLOCENSES. This Ile is nygh viij. myle long
from Constantynoble. 20

Ch. V. [OF DIVERSITIES IN CYPRUS, OF THE ROAD
FROM CYPRUS TO JERUSALEM, AND OF THE
MARVELS OF THE FOSS FULL OF SAND.]

The wines
of Cyprus.

{ In Satalia
was a lover
who dese-
rated the
grave of a
dead lady.

{
[1 fol. 12 a]

AND from this Ile of Rodes men gon to Cipre where
beth many [wynes] (1) þat first ben rede t after o.
ȝere þei becomen white And þeise wynes þat ben most white
ben (2) most clere t best of smel. And men passen be þat 24
way be a place þat was wont to ben a gret eytee t a gret
lond t the eytee was elept Cathaillye, the whiche eytee
t lond was lost þorugh folye of a ȝonge man. For he had
a fayr damysele þat he lomed wel to his paramour t sche 28
dyed soleynly t was don in a tombe of marble t for the
grete lust þat he had to hire he wente in the nyght vnto
hire tombe t opened it t went in t lay be hire t wente

(1) vynes, C.

(2) repeated in C.

his wey. And whan it cam to the ende of .ix. monethes þere com a voys to him & seyde: Go to the tombe of þat womman & open it & behold what pou hast begoten on 4 hire & ȝif þou lette to go þou schalt haue a gret harm.

And he ȝede & opened the tombe & þere fleygh out an Eddere right hidous to see, the whiche als swythe fleygh abonte the cytee & the contree & sone after the cytee sank 8 down & þere ben manye perilouse passages with outen fayle. From Rodes to Cypre ben .v. myle & more, But men may gon to Cypre & come not at Rodes. Cypre is right a gode Ile and a fair & a gret and it hath .iiij.

12 princypal eytees within him And þere is an Erchebysshopp at Nichosie & .iiij. oþere bysschoppes in þat lond. And at Famagost is on of the princypall hauenes of the see, þat is in the world And þere arryuen cristene men &

16 sarazynes & men of aþ nacyons. In Cipre is the hilf of the holy cros & þere is an abbeye of monkes blake And þere is the cros of Dismas the gode theef as I haue seyd before, And summe men trowen þat þere is half the cross

20 of oure lord but it is not so and þei don euyh þat make men to beleue so. In Cipre lyth seynt zenoymyne of whom men of þat contree maken gret solempnytee. And in the castell of amoure lyth the body of seynt Hyllarie

24 & men kepen it right¹ worshipfully. And besyde Famagost was seynt Barnabee the Apostle born. In Cipre men hunten with Papyouns þat ben lyche lyberdes & þei taken wylde bestes right well and þei ben somdeH more

28 þan lyouns & þei taken more secharpelyeh the bestes & more delyuerly þan don houndes. In Cipre is the manere of lordes & all oþere men aþ to eten on the erthe, for þei make dyches in the erthe aþ aboute in the halle depe to

32 the knee & þei do pane hem And whan þei wil ete þei gon þere in & sytten þere. And the skyh is for þei may be the more fressch for þat lond is meche more hottare þan it is here. And at grete festes & for straungeres þei

36 setten formes & tables as men don in this contree, but þei had leuer sytten in the erthe. From Cypre men gon to

MANDEVILLE.

An alder rose from the grave, and the city sank down.

In Cyprus is the busy harbour of Famagosta.

In Cyprus are the cross of the good thief,

and the shrines of St. Zenoymyne and St. Hilary.

[1 fol. 12 b]

Hunting leopards are used there.

Meals are taken in sunk ditches in which it is cool.

the lond of Jerusalem be the see and in a day þ in a nyght he þat hath gode wynd may come to the hauene of Thire þat now is clept Surrye. There was somtyme a gret cytee þ a gode of crystenemen but sarazins han 4 destroyed it a gret partye And þei kepe þat hau right weH for drede of cristene men. Men myghte go more right to þat hauene þ come not in Cypre But þei gon gladly to Cipre to reste hem on the lond or eH to byggen 8 thinges þat þei hane nede to here lynyng. On the see syde men may fynde many rubyes. And þere is the welle of the whiche holy wrift speketh offe þ seyth: FONS ORTORM *& PUTEUS AQUARUM VIUENCIMUM*, þat is to seye: 12 the welle of gardyns þ the dych of lynyng watres. In this cytee of Thire seyde the womanne to oure lord: BEATUS VENTER QUI TE PORTAUIT *& VBERA QDE SUCCISTI*, þat is to seye: Blessed be the body þat þe baar þ the 16 pappes þat þou sowkedest. And þere oure lord forȝaf¹ the womanne of Chanance hire synnes And before Tyre was wont to be the ston on the whiche oure lord sat þ prechede þ on þat ston was founded the chirehe of seynt 20 sauour. And .vij. myle from Tyre toward the Est vpon the see is the cytee of Sarphen in sarept of sydonyens And þere was wont for to dwelle helye the prophte þere reyzed he Jonas the wydwes sone from deth to lyf. 24 And .v. myle fro sarphen is the cytee of Sydon of the whiche citee Dydo was lady þat was Eneas wif after the destruction of Troye þat founded the cytee of Cartage in Afrik þ now is eleped Sydon Sayete. And in the 28 cytee of Tyre regned Agenore the fader of Dydo. And .xvj. myles from Sydon is Beruth And fro Beruth to Sardenare is .iiij. iourneyes And from Sardenar is .v. myle to Damask. And whoso wil go longe[r] tyme on the see 32 þ come nerre to Jerusalem he schal go fro Cipre be see to the port Jaff For þat is the nexte hauene to Jerusalem. And the town is called Jaff for on of the sones of Noe þat highte Japhet founded it þ now it is clept Joppe. 36 And ȝee schulH vnderstonde þat it is on of the oldest

Tyre is the
first port on
the passage
to Jeru-
salem.

Scriptural
associations
of Tyre.

[1 fol. 13 a]

Sarphen
or Sarepta.

Sydon, the
home of
Dido.

Beyrouth.

Jaffa.

- townes of the world For it was founded before Noeis
fledge And þere scheweth in the roche þer as the Irene
cheynes were festned þat Andromade a gret Geaunt was
⁴ bounden with þ put in prisoun before Noees fledge of the
whiche geant is a ryb of his syde þat is .xl. fote longe.
And whoso wil arryne at the firste port of Thire or of
Surre þat I haue spoken of before may go be londe ȝif he
⁸ wil to Jerusalem. And men goth fro Surre vnto the
citee of Dacon¹ in a day And it was clept somtyme
Tholomayda And it was somtyme a cytee of cristenemen
full fair but it is now destroyed þ it stont vpon the see.
¹² And fro venyse to Akoun² be see is .nnm þ iij. myles of
lombardye And fro Calabre or fro Cecyle to Akoun² be see
is a .mecc. myles of lombardye And the Ile of Crete is
right in the myd weye. And besyde the cytee of Akoun
¹⁶ to ward the see ^{xx}vij. furlonges on the right syde toward the
south is the hil of Carmelyn where helyas the prophete
dwelled þere was first the ordre of frere carmes founded.
This hil is not right gret ne full high And at the fote of
²⁰ this hil was somtyme a gode cytee of cristenemen þat
men cleped Cayphas for Cayphas first founded it but it
is now all wasted. And on the lift syde of the hill
Carmelyn is a town þat men clepen Saffre þat is sett
²⁴ on anoþer hil þere seynt James þ seynt Joðin were born
And in the worshipe of hem þere is a fair chirche. And
fro Tholomayda þat men clepen now akoun vnto a gret
hil þat is clept [Scala Tyriorum] is a .c. furlonges. And
²⁸ þere besyde renneth a lytil ryuer þat is clept] Belon. And
þere nygh is the Foss of Mennon þat is all round þ it is
an hundred cubytes of largeness þ it is all full of grauehill
schynynge brighte of the whiche men maken faire verres
³² þ clere. And men comen fro fer by watre in schippes
þ be londe with cartes for to fetten of þat grauehill And
þough þere be neuere so meche taken awey þere of on
the day at morwe it is as full ȝesen as euere it was² And
³⁶ þat is a gret meruaille. And þere is eueremore gret wynd
in þat Foss þat stereth eueremore the grauehill þ maketh it

Andromade
the giant.

From Tyre
to Jerusa-
lem by land.

Acre or
Ptolemais.
[P fol. 13 b]

Distances
from Acre.

Carmel.

Haifa.

Sepphoris.

The pit
from which
sand is ob-
tained for
making
glass.

[P fol. 14 a]

Glass made
from metal

trouble And ȝif ony man do þere jme ony maner metaþ it turneth anon to glass. And the glass þat is made of þat graueþ ȝif it be don aȝen in to the graueþ it turneth anon in to graueþ as it was first And perfore somme men 4 seyn þat it is a swelogh of the grauely see. Also from Akoun abone seyd gon men forth .iiij. iournees to the citee of Palestyne þat was of the Philistynes þat now is clept Gaza þat is a gay cytee + a riche + it is right fayr + ful 8 of folk + it is a lytill fro the see. And from this cytee brought Sampson the stronge the ȝates vpon an highl lond whan he was taken in þat cytee And þere he slowgh in a paleys the kyng + hymself + gret nombre of the beste of 12 the Philistienes the whiche had put out his eyen + schauen his hed + enprisound him be tresoun of Dalida his paramour, And þerefore he made falle vpon hem a gret halle whan þei were at mete. And from þens gon 16 men to the cytee of Cesaire + so to the casteþ of Pylgrymes + so to Ascolonge + þan to Jaff + so to Jerusalem. And whoso wiþ go be londe þorgh the lond of Babyloyne where the sowdan dwelleth comonly he 20 moste gete grace of him + leue to go more sikerly þorgh þo londes + contrees And for to go to the mount of synay before þat men gon to Jerusalem + þanne turne aȝen to Jerusalem he seha go fro Gaza to the casteþ of Daire. 24 And after þat men comen out of Surrye + entren in to wylderness + þere the weye is ful¹ sondy. And þat wylderness + desert lasteth .viii. iourneyes but aȝ weys men fynden gode jnnes + aȝ þat hem nedeth of vytagyle, 28 And men clepen þat wylderness Achellek. And whan a man cometh out of þat desert he entreth in to Egypt þat me clepen Egipt Canopat And after oþer langage men clepen it Morsyn. And þere first men fynden a gode 32 tonn þat is clept Beleþ + it is at the ende of the kyngdom of Halappee + from þens men gon to Babyloyne + to Cayre

Gaza.

Sampson
Delilah, and
the Philis-
tines.

Land
journey to
Jerusalem.

To reach
Cairo and
obtain the
sultan's
licence for a
pilgrimage
to Sinai, one
should pass
the desert

[1 fol. 14 b]

Egypt.

OF MANYE NAMES OF SOUDANS, & OF THE CH. VI.
TOUR OF BABILOYNE.

AT Babyloyne þere is a faire chirche of oure lady cairo,
church of
the Virgin, where she dwelled .vij. yeer whan sche fleygh out of the lond of Judee for drede of kyng heroud. And þere shrine of St.
Barbara. 4 lyth the body of seynt Barbre the virgine & martyr And þere duelled Joseph whan he was sold of his brethieren. And þere made Nabugodonozor the kyng putte .iiij. children in to the forneys of fuyr for þei weren in the right troutlie The Three
Holy
Children. 8 of beleene The whiche children men cleped Ananya Azaria Mizaeh as the psalm of *Benedicite* seith But Nabugodonozor cleped hem oþerwise Sydrak Misak & Abdenago þat is to seye god glorious, god victorious & 12 god ouer all things & remes and þat was for the myracle þat he saugh goddes sone go with the children þorugh the fuyre, as he seyde. þere duelleth the Soudan in his Calahelyk for þere is comounly his see in a fayr 16 casteH strong & gret & wel sett vpon a roche. In þat The soudan's
castle. casteH dueH aH wey to kepe it & for to serue the sowdan mo þan ^{ml} .vj. persones þat ¹ taken aH here necessaries of its guard. { fol. 15 a} the sowdanes court. I oughte right wel to knownen it for 20 I duelled with him as soudyour in his werres a gret while, aȝen the Bedoynes And he wolde haue marayed me fuH highly to a gret Princes daughter ȝif I wolde han forsaken my lawe & my beleue. But I thanke god I had I refused to
marry a
Princess. 24 no wiH to don it for nothing þat he behiglite me. And ȝee schuH vnderstonde þat the soudan is lord of .v. kyngdomes þat he hath conquered & apropered to him be strengthe And þeise ben the names: The kyngdom of 28 Canapak þat is Egipt & the kyngdom of Jerusalem where The soudan's
five
kingdoms: þat Dauid & Salomon were kynges And the kyngdom of Surrye of the whiche the eytee of Damase was chief And the kyngdom of Alappee in the lond of Math & the 32 kyngdom of Arabye þat was to on of the .iiij. kynges þat Egypt, Jeru-
saalem, Syria, Aleppo,
Arabia.

made offryng to oure lord whan he was born. And many *opere londes* he holdeth in his hond. And þere with aþ he holdeþ Calyffes, þat is a fuþ gret thing in here langage And it is als meche to seye as kyng. 4
 Caliph.
 1. List of 16 soudans of Egypt.

2. Saladin fights Richard Cœur de Lion;

3, 4. [1 fol. 15 b] Comaynz¹ þat weren in seruage in Egipt felten hemse[ll]f þat þei weren of gret power þei chesen hem a Soudan amonges hem the whiche made him to ben cleped Melechsalan. 12
 5. And in his tyme entred into the contree of the kynges of France seyt Lowyzs þa faught with him þa [he] toke him þa enprisound him. And this was slayn of his owne seruantes And after þei chosen an other to be soudan 20
 6. þat þei cleped Tympiman And he let delyueren seyt lowys out of prisoun for certeyn rausoun. And after on
 7. of theise Comaynz regned þat highte Cachas þa slough Turqueman for to be soudan þa made him ben cleped 24
 8. Melechemes. And after anoþer þat hadde to name Bendochdare þat slough Melechemes for to be Soudan þa cleped him self Melechdare. In his tyme entred the gode kyng Edward of Englund in Syre þa dide gret harm to 28
 9. the Sarrazines. And after was this soudan employsound at Damasce And his sone thoughte to regnen after him be heritage þa made him to ben clept Meleschsach. But another þat had to name Elphy chased him out of the 32
 10. contree þa made him soudan. This man toke the eytee of Tripollee þa destroyede manye of the cristene men the zeer of gracie Miþ ce iiiij score þa ix. And after was he enprisound of another þat wolde be Soudan but he was 36

fights St. Louis of France.

Edward I., when Prince of Wales.

anon slayn. After þat was the sone of Elphy chosen to
 ben Soudan & cleped him Mellethasseraf & he tok the n.
 eitee of Akoun & chaced out the cristene men & this was
 4 also enpoysond. And þan was his brother ymade Soudan
 & was cleped Melechinasser And after on þat was clept 12.
 Guytoga toke him & put him in prisoun in the easteH of 13.
 1 MountryuaH & made him Soudan be strengthe & cleped [p. fol. 16a]
 8 him MelechadeH & he was [a] (!) Tartaryne. But the
 Comaynz chaced him out of þe contree & diden hym
 meche sorwe And maden on of hem self soudan þat
 hadde to name lachyn & he made him to ben clept 14.
 12 Melechmamer the whiche on a day pleyed at the chess
 & his swerd lay besyde him & so befeH þat on wratthed
 him & with his owne propre swerd he was slayn. And
 after þat þei weren at gret discord for to make a soudan
 16 And fynally þei accordeden to Melechmesser þat Guytoga
 had put in prisoun at MountriuaH And this regnede
 longe & gouerned wisely so þat his eldest sone was chosen
 after him Melechmader the whiche his brother leet sle 15.
 20 priuyly for to haue the lordschipe & made him to ben
 clept Melechmadabron & he was Soudan whan I departed 16.
 fro þo contrees. And wytē ȝee wel þat the Soudan may
 lede out of Egipt mo þan .xx MiH. men of armes And out
 24 of Surrye & out of Turkye & out of oþer contrees þat he
 holte may arrere mo þan .I. MiH. and aH þo ben at his
 wages And þei ben aH weys at him withouten the folk of
 his contree þat is withouten nombre. And euerychi of hem
 28 hath be ȝere the mountance of .vj score. floreynes But it
 behoueth þat eueri of hem holde .iiij. hors & a cameytle.
 And be the eytees & be townes ben amyralles þat han
 the gouernance of the peple, On hath to gouerne .iiij.
 32 & anoþer hath to gouerne .v. anoþer mo & anoþer wel
 mo And als many taketh the AmyraH be him allone as
 aH the oþer 2 souldyours han vnder hym And þerfore [p. fol. 16b]
 whan the Soudan wiH avance ony worthi knyght he
 36 maketh him a amiraH. And whan it is ony derthe the

The soudan's power.

His
Emirs, or
Governors.

(¹) MS. of.

His four
wives.

His con-
cubines.

How
strangers
are received
in audience.

(1 fol. 17 a)

No visitor is
dismissed
without
some favour.

knyghtes ben right pore & þanne þei sellen bothe here hors & here harneys. And the Soudan hath .iiij. wifes on cristene & .iij. sarazines of the whiche on dwelleth at Ierusalem & anoþer at Damasee & anoþer at Aseolon. And 4 whan hem lyst þei remewen to oþer cytees. And whan the Soudane wiþ he may go to visite hem whan him list. And he hath as many paramours as him lyketh. For he maketh to come before him the fairest & the nobleste of 8 birthe & the gentyllest damyseles of his contree. And he maketh hem to ben kept & serued fuþ honourably. And whan he wole haue on to lye with him he maketh hem all to come before him. And he beholdeth in all which of 12 hem is most to his plesance & to hire anon he sendeth or casteth a ryng fro his fynger. And þanne anon sche schall ben bathed & richely atyred & anoynted with delicate thinges of swete smel & þan lad to the Soudanes chambre, 16 and þus he doth als often as him list whan he will haue onye of hem. And before the soudan cometh no strangier but ȝif he be clothed in cloth of gold or of tartarie or of camaka in the Sarazines guyse & as the sarazines vsen. And 20 it behoueth þat anon at the firste sight þat men see the Soudan be it in windowe or in what place elles ¹þat men knele to him & kysse the erthe. For þat is the manere to do reuerence to the souldau of hem þat speken with him. 24 And whan þat messangeres of straunge contrees comen before him the meynee of the Soudan. Whan the strangeres speken to hym, þei ben aboute the souldan with swerde drawnen & gysarme & axes, here armes lift 28 vp in high with þo wepenes for to smyte vpon hem ȝif þei seye ony woord þat is displesance to the soudan. And also no straungere cometh before him but þat he maketh him sum promys & graunt of þat the soudan 32 asketh resonabely beso it be not aȝenst his lawe. And so don oþere Prynees bezonden. For þei seyn þat noman schall come before no Prynee but þat the souldan is bettre. And schall be more gladdere in departyng from his 36 presence þanne he was at the comyng before hym. And

understandeth þat that Babyloyne þat I haue spoken offe where þat the Soudan dwelleth is not þat gret Babyloyne where the dyuersitee of langages was first made for
 4 vengeance by the myracle of god whan the grete tour of Babel was begonnen to ben made of the whiche the walles weren .lxvij. furlonges of heighth. þat is in the grete deserte of Arabye vpon the weye as men gon toward the
 8 kyngdom of Caldee. But it is ful longe sith þat ony man durste neygle to the tour for it is aH desert + ful of dragouns + grete serpentes + ful of dyuerse venymouse bestes aH abouten. þat tour with the cytee was of .xxv.
 12 myle in cyrcuyt of the walles As þei of the contree seyn¹ + as men may demen by estimacion after þat men tellen of the contree. And þough it be elept the tour of Babyloyne þit natheles þere were ordeyned withjme many
 16 mansiouns and many gret dwellynge places in lengthe + brede And þat tour conteyned gret contree in cirenyt, for the tour allone conteyned .x. myle square. þat tour founded kyng Nembroth þat was kyng of þat contree +
 20 he was the firste kyng of the world And he leet make an ymage in the lykness of his fader + constreyned aH his subgettes for to worshipe it. And anon begonnen oþere lordes to do the same And so begonnen the ydoles + the
 24 symulaores first. The town + the cytee weren ful wel sett in a fair contree + a playn þat men clepen the contree of Samar of the whiche the walles of the cytee weren .cc. cubytes in heighth + .l. cubytes of depnes. And the
 28 Ryuere of Eufrate ran þorgli out the cytee + aboute the tour also. But Cirus the kyng of Perse toke from hem the ryuere + destroyed aH the cytee and the tour also. For he departed þat Ryuere in .ccc. + .lx. smale ryueres
 32 be cause þat he had sworn þat he scholde putte the ryuere in such poynþat a womman myghte wel passe þere with outen castynge of of hire clothes for als moche as he hadde lost many worthi men þat troweden to passen þat ryuere
 36 be swymmynge. And from Babyloyne where the soudan dwelleth to go right betwene the Oryent + the Septem-

Cairo, or Babylon the Less, distinguished from Babylon the Great, where the Tower of Babel was built.

Extent of the Tower and the city around it.
(fol. 17 b)

Nimrod introduced idolatry.

King Cyrus avenged himself on the Euphrates by dividing it into brooks.

Babylon the Great is in Persia, far from Baby-
lon the Less.

[1 fol. 18 a]

Power and
greatness
of the
Great Chan.

Mahomet's
shrine is in
Methion in
Arabia.

The desert
is barren
from lack of
water only.

Extent of
Arabia.
[2 fol. 18 b]

Carthage,
Dido and
Eneas.

Haran.

tryon toward the grete Babyloyne is xl. iourneyes to passen be desert. But it is not the grete Babiloyne in the lond \pm in the powere of the seyd Soudan but it is in the power and the lordschipe of Persye. ¹ But he holdeth 4 it of the grete Chane \pm at is the gretteste Emperour \pm the most souereyn lord of aH the parties bezonde \pm he is lord of the iles of Cathay \pm of manye oþere iles \pm of a gret partie of Inde And his lond marcheth vnto Prestre 8 Johanes lond And he holt so moche lond that he knoweth not the ende And he is more myghty \pm gretter lord withouten comparsoun \pm an is the Soudan. Of his ryah estate \pm of his myght I schall speke more plenerly 12 when I schall speke of the lond \pm of the contree of ynde. Also the cytee of Methion where Machomet lyth is also of the grete desernes of Arabye. And þere lith the body of hym fuH honourably in here temple \pm at the Sarazines 16 clepen Musketh. And it is fro Babyloyne the lesse where the Soudan dwelleth vnto Methion aboueseyd in to a .xxxij. iourneyes. And wyteth wel \pm at the rewme of Arabye is a full gret contree, but þere in is ouer moche 20 desert And noman may dweH þere in \pm at desert for defaute of water. For \pm at lond is aH grauelly \pm fuH of sond And it is drye \pm no thing fructuous be cause \pm at it hath no moysture \pm þerfore is þere so meche desert. 24 And ȝif it hadde Ryueres \pm welles \pm the lond also were as it is in oþer partyes it scholde ben als fuH of peple \pm als fuH enhabyted with folk as in other places. For þere is fuH gret multitude of peple where as the lond 28 is enhabyted. Arabye dureth fro the endes of the reme of Caldee vnto the laste ende of ²Affryk \pm marcheth to the lond of ydumee toward the ende of Botron. And in Caldee the chief cytee is Baldak And of Affryk the 32 chief cytee is Cartage \pm at Dydo \pm at was Eneas wif founded The whiche Eneas was of the cytee of Troye \pm after was kyng of Itaylle. Mesopotamye streccheth also vnto the desernes of Arabye \pm it is a gret contree. In 36 this contree is the cytee of Daraym where abrahames

- fader duelled \pm from whens Abraham departed be commandement of the Aunge \mathbb{H} . And of þat cytee was Effraym þat was a gret clerk \pm a gret doctour. And
- 4 Theophilus was of þat cytee also þat oure lady sauede from oure enemye. And Mesopotayme dureth fro the ryner \mathbb{e} of Eufrates vnto the ryner \mathbb{e} of Tygris. For it is betwene þo ij. ryueres. And besonde the ryuer \mathbb{e} of
- 8 Tygre is Caldee þat is a fu \mathbb{H} gret kyngdom. In þat rewme, at Baldak aboueseyd was wont to duelle the Calyffez þat was wont to ben bothe as Emperour \pm Pope of the Arabyzenez so þat he was lord spiritu \mathbb{H} \pm tempore \mathbb{H}
- 12 And he was successour to Machomete \pm of his generacioun. þat cytee of Baldak was wont to ben cleped Sutis \pm Nabugodonozor founded it. And þere duelled the holy prophete Daniel \pm þere he saugh visiounes of heuene
- 16 \pm þere he made the exposicioun of dremes. And in old tyme þere were wont to be ij. Calyffez: He of Arabye, he of Caldeez And þei dwelled in the cytee of Baldak aboueseyd. And at Cayre besides Babyloyne duelled the
- 20 Calyffee of Egypt \pm at Marrok vpon the west see duelte the Calyffee of Barbaryenes \pm of Affrycanes. And now is þere non of the Calyffez ne nouȝt han ben sithe the tyme of the Sowdan Salaladyn For from þat tyme hider
- 24 the Sowdaun elepeth him self Calyffee And so han the Calyffez ylost here name. Also wyteth wel þat Babyloyne þe lesse where the Soidan duelleth \pm (1) the cytee of Cayr þat is nygh besyde it ben grete huge cytees manye
- 28 \pm fayre and þat on sitt nygh þat other. Babyloyne sytt upon the ryuer \mathbb{e} of Gyson somtyme clept Nyle þat cometh out of Paradys terrestre. þat ryuer \mathbb{e} of Nyle aȝt the ȝeer whan the sonne entreth in to the signe of Cancer it
- 32 begynneth to wexe And it wexeth aȝweys als longe as the sonne is in Canero \pm in the signe of the lyoun. And it wexeth in such manere þat it is somtyme so gret þat it is .xx. cubytes or more of depness And þanne it doth
- 36 gret harm to the godes þat ben vpon the lond For þanne

Mesopo-tamia, the home of Abraham, Ephraim and Theophilus.

Chaldea; Bagdad the seat of the Caliphs.

Nebuchad-nezzar and Daniel.

The three Caliphates.
[p. fol. 19 a]

Cairo.
The floods of the Nile.

(1) at, MS.

Times of
dearth from
excessive or
insufficient
floods.

[1 fol. 19v]

The Nile
runs under
ground from
India to
Ethiopia.

The ibis is
like a stork.

may noman traunyalle to ere the londes for the grete moystness And þerfore is þere dere tyme in þat contree. And also whan it wexeth lytyll it is dere tyme in þat contree for defaute of moysture. And whan the sonne 4 is in the signe of Virgo þanne begynneth the ryuere for to wanen & to decreece lytyll & lytyll So þat whan the sonne is (1) entred in to the igne of libra þanne þei entren betwene theise ryueres. This ryuere cometh rennyng 8 from Paradys terrestre betwene the desertes of ynde & after it smytt vn to londe & renneth longe tyme many grete contrees vnder erthe And after it goth out vnder an high hill þat men clepen Aloth þat is betwene ynde 12 & Ethiope the mountaine of .v. monethes iourneyes fro the entree of Ethiope And after it envyroumeth aþ Ethiope & Morekane & goth aþ along fro the lond of Egipte vnto the cytee of Alisandre to the ende of Egipte and þere it 16 falleth in to the see. Aboute this ryuere ben manye briddes & foules As Sikonyes þat þei clepen Ibes.

CH. VII. OF THE CONTREE OF EGIPT; OF THE BRID FENIX; OF ARABYE; OF THE CYTEE OF CAYRE; OF THE COAUNYNGE TO KNOWEN BAWME AND TO PREUEN IT, AND OF THE GERNERES OF JOSEPH.

Egypt is
long and no
wider than
the floods
can reach.

The dry
climate
favours the
study of
astronomy.
[2 fol. 26v]

EGYPT is a long contree but it is streyt þat is to seye narow for þei may not enlargen it toward the desert 20 for defaute of water And the contree is sett along vpon the ryuere of Nyle be als moche as þat ryuere may serue be flodes or oþerwise þat whanne it floweth it may spreden abroad þorugh the contree, so is the contree large of lengthe. 24 For þere it reyneth not but lityll in þat contree & for þat cause þei haue no water, but ȝif it ȝe be of þat flood of þat ryuere. And for als moche as it ne reyneth not in þat contree but the cyr is alwey pure & cleer, þerfore in 28

(1) is repeated in MS.

þat contree ben the gode astronomyeres, for þei fynde þere no cloudes to letten hem. Also the cytee of Cayre is right gret & more huge þan þat of Babyloyne the lesse

Cairo lies up
the river.

4 And it sytt abouen toward the desert of Syrye a lytill abouen the ryngre aboneseyd. In Egypþere ben .ij. parties, The heghite þat is toward Ethiope & the loweness þat is towardes Arabye. In Egypt is the lond of

Higher and
Lower
Egypt.

8 Ramasses & the lond of Gessen. Egypþere is a strong contree for it hath many schrewede hanenes be cause of the grete Roches þat ben stronge and daungerouse to passe by. And at Egypþere toward the Est is the rede

Egypt is
naturally
strong on
all sides.

12 see þat dureth vnto the cytee of Coston & toward the west is the cytee of lybye þat is a ful drye lond & litye of fruyt, for it is ouer moche plentee of hete And þat lond is clept Fusth. And toward the partie meridionali

Its extent.

16 is Ethiope & toward the north is the desert þat dureth vnto Syrye & so is the contree strong on al sydes. And it is wel a .xv. iourneyes of lengthe & more þan two so moche of desert & it is but .ij. iournees of largeness.

20 And betwene Egypþere & Nubye it hath wel a .xij. iournees of desert And men of Nubye ben cristen but þei ben blake as the Mowres for gret hete of the sonne. ¹ In

[1 fol. 20 b]

Egypþere ben .v. prouynces, þat on hight SAHYTH þat

Its five
provinces.

24 other hight DEMESEER another RESICH, þat is an Ile in

Damiette
twice taken
by Christians, then
rebuilt by
Saracens.

NYLE, Another ALISANDRE & another the lond of DAMYETE.

þat citee was wont to be right strong but it was twyes wonnen of the cristen men And þerfore after þat the 28 sarazines beten down the walles And with the walles & the toures þerof the sarazaines maden another cytee more fer from the see & clepeden it the newe Damyete, So þat now no man duelleth at the rathere toun of Damyete.

32 At þat cytee of Damyete is on of the hanenes of Egypt & at Alisandre is þat other þat is a ful strong cytee, But þere is no water to drynke, but ȝif it come be condyt from Nyle þat entreth in to here cisternes, And who so stopped

Alexandria's
water-
supply from
the Nile.

36 þat water from hem, þei myghte not endure þere. In Egypþere ben but fewe Forcelettes or castelles be cause

þat the eoutree is so strong of himself. NOTA OF A MERUEYLE. At the desretes of Egypte was a worthi man þat was an holy heremyte t þere mette with him a Monstre þat is to seyne a monstre is a þing difformed aȝen kynde 4 bothe of man or of best or of ony þing elles t þat is cleped a Monstre. And this monstre þat mette with this holy heremyte was as it hadde ben a man þat hadde .ij. hornes trenchant on his forhede t he hadde a body lyk a man 8 vnto þe navele ¹ And benethe he hadde the body lych a goot t the heremyte asked him what he was. And the monstre answerde him t seyde he was a dedly creature such as god hadde formed t duelled in þo desretes in 12 purchacyng his sustynance, t besoughte the heremyte þat he wolde preye god for him the whiche þat cam from heuen for to saien aȝ mankynde t was born of a mayden t suffred passioune t deth as wee wel knowen, be whom 16 wee lyuen t ben. And ȝit is the hede with the .ij. hornes of þat monstre at Alisandre for a merneyle. In Egyp is the citee of Elyople þat is to seyne the cytee of the sonne. In þat cytee þere is a temple made round after the schapp 20 of the temple of Ierusalem. The prestes of þat temple han all here wrytynges vnder the date of the foul þat is clept Fenix t þere is nou but on in aȝ the world And he cometh to brenne himself vpon the awtere of þat temple at the ende 24 of .v. hundred ȝeir for so longe he lyueth. And at the .ve. ȝeres ende the prestes arrayen here awtere honestly and putten þere vpon spices t sulphur vif t oþer thinges þat wolen brennen lightly And þan the brid Fenix 28 cometh t brenneth himself to askes. And the first day next after men fynden in the askes a worm And the seconde day next after men fynden a brid quyk t parfyte And the thridde day next after he fleeth his wey And 32 so þere is no mo briddes of þat ²kynde in aȝ the world but it allone t treuly þat is a gret myracle of god. And men may wel lykne þat bryd vnto god be cause þat þere nys no god but on And also þat oure lord aroos from 36 deth to lyue the thridde day. This bryd men seen often

St. Anthony
the Great
meets a
satyr, who
asks the
saint to pray
for him.

[1 fol. 21 a]

Heliopolis.

The bird
Phoenix.

Every five
hundred
years it
burns itself
on an altar
in a fire of
spices and
native
sulphur.

[2 fol. 21 b]

The Phoenix
is a symbol
of Christ.

tyme fleen in þo contrees And he is not mecheles more
 þan an Egle And he hath a crest of fedres vpon his hed
 more gret þan the poeok hath & his nekke is ȝallow after | It is yellow,
 4 colour of an Oriell þat is a ston wel schynynge. And blue and
 his bak is coloured blew as ynde And his wenges ben purple.
 of purpre colour And the tayll is ȝellow & red, eastynge |
 his tayll aȝen in travers. And he is a ful fair brid to
 8 loken vpon aȝenst the sonne, for he schyneth full glori-
 ously & nobely. Also in Egyp ben gardynes þat han
 trees & herbes þe whiche beren frutes .vij. tymes in the
 zeer And in þat lond men fynden manye fayre Emeraudes Seven crops
 12 & ynowe And þerfore þei ben þere gretttere cheep. Also in a year.
 whan it reymethi ones in the somer in the lond of Egyp
 þamme is al the contree ful of grete myzs. Also at Cayre Emeralds.
 þat I spak of before sellen men comonly bothe men & mice.
 16 wommen of other lawe as we don here bestes in the markat. The slave-
 And þere is a comoun hows in þat cytee þat is al ful of market.
 smale furneys & thider bryngyn women of the toun here
 eyren of hennes of gees & of dokes for to be put into
 20 þo forneyses And þei þat kepen þat hows coueren hem
 with hete of hors dong Withouten henne goos or doke
 or ony oþer foul. And at the ende ¹ of .iiij. wokes or of a
 moneth þei comen aȝen & taken here chikenes & norisschen
 24 hem & bryngyn hem forth so þat all the contree is ful of
 hem And so men don þere bothe winter & somer. Also Apples of
 in þat contree & in oþere also men fynden longe Apples to
 selle in hire cesoun & men elepen hem Apples of Paradys
 28 & þei ben right swete & of gode sauour And þogh ȝee
 knitte hem in never so many gobettes or parties ouer-
 thwart or endlonges eneremore ȝee schull fynden in the
 myddes the figure of the holy cros of oure lord Ihesu
 32 But þei wil roten within .viii. dayes And for þat cause
 men may not carey of þo apples to no fer contrees. Of
 hem men fynden the mountance of an hundred in a
 basecat to selle & þei han grete leues of a fote & an half
 36 of lengthe & þei ben conenably large. And men fynden
 þere also the appull tree of Adam þat han a byte at on Adam's
 apples.

(1 fol. 22 a)

Apples of
Paradise.

of the sydes And þere ben also Fige trees þat beren no leves but fyges vpon the smale braunches + men clepen hem Figes of PHAROON. Also besyde CAYRE withouten þat cytee is the feld where Bawme groweth And it 4 cometh out on smale trees þat ben non hyere þan to a mannes breek girdle + þei semen as wode þat is of the wylde vyne. And in þat feld ben viij. welles þat oure lord Ihesu crist made with on of his feet whan he wente 8 to pleyen with oþer children. þat feld is not so wel closed but þat men may entren at here owne list, But in þat cesoun þat the 1 bawme is growynge men put þere to gode kepyng þat no man⁽¹⁾ dar ben hardy to 12 entre. This bawme groweth in no place but only þere And þough þat men bryngen of þe plauntes for to planten in oþer contrees þei growen wel + fayre but þei bryngen forthi no fructuous thing. + the leves of bawme ne faile 16 nouȝt. And men kutten the braunches with a scharp flyntston or with a scharp bon whanne men wil go to kutte hem, For who so knutte hem with jren it wolde destroye his vertue + his nature. And the sarazines 20 clepen the wode ENOCHBALSE, And the fruyt the whiche þat is as quyhybes þei clepen ABEISSAM And the lycour þat droppeth fro the braunches þei clepen Guybalse. And men maken al weys þat bawme to ben tyled of the 24 cristen men or elles it wolde not fructifyce As the Sarazines seyn hemself for it hath ben oftentyme preued. Men seyn also þat the bawme groweth in ynde the more in þat desert where Alysaundre spak to the trees of the 28 sonne + of the mone But I hane not seen it For I hane not ben so fer abonen vpward because þat þere ben to many perilouse passages. And wyte ȝee wel þat a man oughte to take gode kepe for to bye bawme but ȝif he 32 cone knowe it right wel, for he may right lyghtly ben disceyued For men sellen a gomme þat men clepen Turbentyne in steede of bawme And þei putten þero to a litiȝ bawme for to zener gode odour And summe putten 36

Figs of
Pharaoh.
The field
where balm
grows.

Wells made
by the
Infant
Christ.

[1 fol. 22 b]

Balm will
grow
nowhere
else.

The boughs
should not
be cut with
iron.

Saracen
names for
the wood,
the fruit,
and the
gum.

Only Chris-
tians can
grow balm.

It is said to
grow in
India
Major.

It is sophis-
ticated in
various
ways.

⁽¹⁾ entre, MS.

wax in oyle of the ¹wole of the fruyt of bawme + seyn
þat it is bawme And summe destyllen cloves of gylofref
+ of spykenard of Spayne + of oþere spices þat ben
4 wel smellynge + the lykour þat goth out þerof þei
elepe it bawme And þus ben many grete lordes + oþere
disceyned And þei wenew þat þei han bawme + þei hadde non.

Turpentine,
wood of the
balsam-tree,
cloves and
spikenard
are used as
substitutes.

[¹ fol. 23 a]

For the Sarazines countrefeten it be soyltee of craft for to
8 disceyen the cristene men as I haue seen ful many a
tyme. And after hem the marchauntes + the Apotecaries
countrefeten it eftsones + þanne it is lasse worth + a gret
del worse. But ȝif it lyke you I schal schewe how ȝee

Saracens,
merchants
and apo-
thecaries
adulterate
it.

12 schall knowe + preue to the ende þat ȝee schall not ben
disceyued. First ȝee schall wel knowe þat the natureH
bawme is full clear + of eytryne colour + strongly
smellynge. And ȝif it be thikke or reed or blak it is
16 Sophisticate þat is to seyne countrefeted + made lyke it
for disceyt. And vnderstandeth þat ȝif ȝee wil putte a
lytill bawme in the pawme of ȝoure hand aȝen the sonne,
ȝif it be fyn + gode ȝee ne schall not suffre ȝoure hand

Genuine
balm is
yellow and
light.

20 aȝenst the hete of the sonne. Also taketh a lytill bawme
with the poynþ of a knyf + touche it to the fuyr + ȝif it
brenne it is a gode signe. After take also a drope of
bawme + put it into a dissell or in a cuppe with mylk of
24 a goot And ȝif it be natureH bawme anon it wole take +
beclippe the mylk. Or put a drope of bawme in clere
water in a cuppe of syluer or in a clere baelyn + stere it
wel with the clere water And ȝif þat the ²bawme be

It burns in
the sun and
in fire,

28 fyn + of his owne kynde the water schall neuere trouble,
And ȝif the bawme be sophisticat þat is to seyne
countrefeted the water schall beco[m]þe anon trouble.

and curdles
goat's milk.

And also ȝif the bawme be fyn it schall falle to the
32 botme of the vesþeH as þough it were quyk syluer, For
the fyn bawme is more heuy twyes þan is the bawme þat
is sophisticat + countrefeted. Now I haue spoken of
bawme + now also I schall speke of another thing þat is
36 beþonde Babyloyne aboue the Flode of Nile toward the

[² fol. 23 b]

It does not
make clear
water
turbid.

The Pyramids, or
Garners of
Joseph,
where corn
was kept in
times of
dearth.

They are not
sepulchral
monuments,

[¹ fol. 24 a]

for then
they would
neither be
hollow, nor
have any
gates.

The
Egyptian
alphabet.

Ch. VIII.
[fol. 24 b]

More routes
towards
Egypt.

desert betwene Afrik + Egypt þat is to seyne of the Gerneris of Joseph þat he leet make for to kepe the greynes for the perile of the dere ȝeres. And þei ben made of ston full wel made of Masounes craft Of the whiche 4
.ij. ben merueylouse grete + hye And the toþere ne ben not so grete. And euerie Germer hath a ȝate for to entre withjnne A lytiȝ hygh from the erthe For the lond is wasted + fallen sithe the Gerneris were made. And withjnne þei ben all full of serpentes And abouen the Gerneris withouten ben many scriptures of dyuerse langages. And summen seyn þat þei ben sepultures of grete lordes þat weren somtyme but þat is not trewe For 12
all the comoun rympur + speche is of all the peple ¹ þere bothe fer + nere þat þei ben the Garneris of Joseph And so fynden þei in here scriptures + in here cronycles. On þat oþer partie, ȝif þei weren sepultures þei scholden not 16
ben voyd withjnne Ne þei scholle hane no ȝates for to entre withjnne. For ȝee may wel knowe þat tombes + sepultures ne ben not made of such gretness ne of suche highness, Wherfore it is not to beleue þat þei ben tombes 20
or sepultures. In Egypt also þere ben dyuerse langages + dyuerse lettres + of oþer manere condicione þan þere ben in oþer partes As I schall deuyse ȝou suche as þei ben And the names how thei clepen hem, To such entent 24
þat ȝee mowe knowe the difference of hem + of oþere.

[Another alphabet.]

OF THE YLE OF CECYLE; OF THE WEYE FRO BABYLOYNE TO THE MOWNT SYNAY; OF THE CHIRCHE OF SEYNTE KATERYN, AND OF ALLE THE MERUAYLLES þERE.

NOW wil I retourne aȝen or I procede ony fertherre for to declare ȝou the oþere weyes þat drawen towardes Babiloyne where the Soudan himself duelleth þat is at 28

the entree of Egypt, for als moehe as many folk gon þider first & after þat to the mownt Synay & after retournen to Ierusalem, As I haue seyd ȝou here befor.

4 For þei fullilen first the more longe pilgrymage & after retournen aȝen be the nexte weyes because þat the more ny weye is the more worthi & þat is Ierusalem, For non other pilgrymage is not lyk in comparsoun to it. But

Many pilgrims go there and to Sinai before turning to Jerusalem.

8 for to fulfille here pilgrymages more esily & more sykerly men gon first the longer weye rathere þan the nerere weye. But whoso wil go to Babyloyne be another weye more schort from þe contrees of the west þat I haue

12 rehered before or from oþer contrees next fro hem, þan men gon by Fraunce be Burgoyne & be Lombardye. It nedeth not to telle ȝou the names of the cytees ne of the townes þat ben in þat weye For the weye is comoun

From the West,
Northern Italy is first reached.

16 & it is knownen of many nacyouns. And þere ben manye havenes [where] þat men taken the see. Summe men taken the see at ¹Gene, Somme at Venyse & passen be the see Adryatyk þat is clept the Goulf of Venyse, þat departeth

Genoa,
Venice.
[1 fol. 25 a]

20 ytaylle & Grece on þat syde. And somme gon to Naples somme to Rome & from Rome to Brandys & þere þei taken the see & in many oþere places where pat hauenies ben. And men gon be Tussybe Champayne be Calabre

Naples,
Brindisi.

24 be Appuille & be the hilles of ytaylle be Chorisqe be Sardyne & be Cycile þat is a gret Ile & a gode. In þat Ile of Cycile þer is a maner of a gardyn in the whiche ben many dyuerse frutes And the gardyn is always

Tuscany,
Campania,
Apulia,
Corsica,
Sardinia.

28 grene & florissing, aft the cesouns of the yeer als wel in winter as in somer. þat Ile holt in compas aboute .ccc & l. frensche myles And betwene Cycile & Itaylle þere is not but a lytill arm of the see þat men clepen

Sicily and its garden.

32 the Farde of Mescyne And Cycile is betwene the see Adryatyk & the see of lombardye, And fro Cycile in to Calabre is but .viiiij. myles of lombardye. And in Cycile þere is a manere of serpentes be the whiche men

Straits of Messina.

36 assayen & preuen wheþer here children ben bastarde or none or of lawefull mariage, For ȝif þei ben born in right

The serpents
that try the
legitimacy of
children.

mariage the serpentes gon aboute hem \pm don hem non
harm And \exists if þei ben born in avowtrie the serpentes
byten hem \pm envenyme hem \pm thus manye wedded men
preuen \exists if the children ben here owne. Also in pat Ile 4

Etna and
the vol-
canoes.

[¹ fol. 25 b]

is the Mount Ethna þat men clepen Mount GybeH¹ \pm the
wleanes þat ben eueremore breunyng. And þere ben
.vij. places þat brennen \pm þat casten out dyuerse flawmes

Pisa.

Corfu.

Valona,
Durazzo.

8
men of þat contree knownen whanne it schall be derthe or
gode tyme or cold or hoot or moyst or drye or in al
otherre manere how the tyme schall be gouerned. And
from Itaille vnto the wleanes nys but .xxv. myle And 12

men seyn þat the wleanes ben weyes of helle. Also
whoso goth be Pyse \exists if þat men list to go þat weye þere
is an arm of the see where þat men gon to oþere hauenes
in þo marches And þan men passen be the Ile of GREEF 16
þat is at GENE And after arryuetli men in GRECE at the
hauen of the eytee of Myrok or at the hauen of Valone
or at the eytee of Duras, \pm þere is a Duk at Duras, or at
oþere hauenes in þo marches \pm so men gon to Costanty- 20
noble. And after gon men be watre to the Ile of Crete \pm
to the Ile of Rodes \pm so to Cypre \pm so to Venyse \pm fro
þens to Costantynoble, to holde the more right weye be
see it is wel a .m viij \pm iiiij. score myle of lombardye. 24

And after from Cipre men gon be see \pm leven Ierusalem \pm
al þat contre on the left hond vnto Egypt \pm arryuen at
the eytee of DAMYTEE þat was wont to ben fuH strong \pm
it sytt at the entree of Egypt. And fro Damyete gon 28
men to the Cytee of Alizandre þat sytt also vpon the see.

Alexandria,
the scene of
St. Cath-
erine's and
of St. Mark's
martyrdom.

[² fol. 26 a]

Pictures
white-
washed by
Saracens.

In þat eytee was seynte kateryne beheded And þere was
seynt² Mark the Euangelist martyred \pm buryed, But the
Emperour Leoun made his bones to ben brought to 32
Venyse. And \exists it þere is at Alizandre a faire chirche
al white withouten peytur and so ben all the otherre
chirches þat weren of the cristene men al white with-
jnne, For the Paynemes \pm the Sarrazynes maden hem 36
white for to fordon the ymages of seyntes þat weren

peynted on the walles. þat eytee of Alizandre is wel
 .xxx. furlonges in lengthe but it is but .x. on largeness
 And it is a full noble cytee + a fayr. At þat cytee
 4 entreth the ryuere of Nyle in to the see as I to ȝon hau-
 seyd before. In þat ryuere men fynden many preyyouse
 stones + meche also of lignum aloes And it is a manere
 of wode þat cometh out of paradys terrestre the whiche
 8 is good for manye dyuerse medicynes And it [is] right
 dereworth. And from Alizandre men gon to Babyloyn
 where the Soudan dwelleth þat sytt also vpon the ryuere
 of Nyle, And this weye is most schort for to go streyght
 12 vnto Babyloyn.

Extent of Alexandria.

Lignum aloes.

Babylon the Less.

OF THE WEYE THAT GOTH FROM BABI- CH. IX. LOYNE, VNTO THE MOWNT SYNAY, + OF THE MERUEYLES þERE.

NOW sehall I seye ȝon also the weye þat goth fro
 Babyloyn to the Mount of Synay where seynte To Mount Sinai.
 kateryne lyth. He moste passe be the desretes of Arabye
 16 Be the whiche desretes Moyses ladde the peple of Israel
 And þanne passe men be the welle þat Moyses made with Moses made
 his hand in þo desretes whan the peple gruced for þei
 fownden noþing to drynke. And þan passe men be a well with his hand.
 20 the welle of Marach of the whiche the water was first
 bytter But the children of Israel putten þercjune a tree
 + anon the water was swete + gode for to drynke. And
 þanne gon men be desert vnto the vale of Elyn In the Elia.
 24 whiche vale ben .xij. welles And þere ben .lxvij. trees
 of palme þat beren the dates The whiche Moyses fond
 with the children of Israel, And fro þat valeye is but a
 gode iourneye to the Mount of Synay. And whoso wil
 28 go be another weye fro Babyloyn þan me goth be the
 Rede see þat is an arm of the see OCCEAN. And þere The Red
 passed Moyses with the children of Israel ouerthwart Sea.
 the see all drye, Whan Pharaon the kyng of Egypt chaed

hem, And þat see is wel a .vj. myle of largeness in lengthe.
 And in þat see was Pharao drowned t all his hoost þat he
 ladde. þat see is not more reed þan another see but in
 [The sand
is red.] some place þereof is the graueH reed And þerfore men 4
 clepen it the rede see. þat see remneth to the endes of
 Arabye t of Palestyn, þat see lasteth more þan .iiij.
 iourneys And þan gon men be desert vnto the vale
 of Elyn And fro þens to the mount of Synay. And 8
 ȝee may wel vndirstonde þat be this desert no man may
 go on horsbak because þat þere nys nouþer mete for hors
 ne water to drynke And for þat cause men passen þat
 desert with CameH, For the Camaylle fynt allwey mete on 12
 trees t on busshes þat he fedeth him with And he may
 wel faste fro drynk. ij. ¹dayes or .iiij. And þat may non
 [fol. 27 a] Horses can-
not be used,
but only
camels. hors don. And wyte well þat from Babyloyn to the
 Mount Synay is well a .xij. gode iourneys And sum men 16
 maken hem more And sum men hasten hem t peynen
 hem t þerfore þei maken hem lessc, And all weys fynden
 men latymeres to go with hem in the contrees t fertherre
 bezonde into tyme þat men come the langage. And it 20
 behoueth men to bere vitaH with hem þat schall duren
 hem in þo deserto t oþer necessaries for to lyue by. And
 the Mount of Synay is elept the desert of Syne þat is for
 to seyne the bussch brennyng Because þat Moyses sawgh 24
 oure lord god many tymes in forme of fuyr brennyng
 vpon þat hil. And also in a bussch brennyng t spak to
 him And þat was at the foot of the hill. There is an
 Abbeye of Monkes wel bylded t wel closed with ȝates of 28
 The Convent. Iren for drede of the wylde bestes. And the monkes
 ben Arrabyenes or men of Grece t þere [is] a gret couent
 And all þei ben as heremites t þei drinke no wyn but
 ȝif it be on principaH festes And þei ben ful denoute 32
 men t lyuen porely t symply with joutes t with dates
 St. Cath-
erine's
Church. And þei don gret abstynence t penaunce. þere is the
 churche of seynte kateryne in the whiche ben manye
 lampes brennyng For þei han of oyle of Olyue ynow 36

bothe for to brenne in here lampes & to ete also And þat plentee haue þei be the myracle of god For the ravenes & the crowes & the choughies & oþer foules ¹ of the contree

[¹ fol. 27 b]

4 assemblen hem þere euerie ones & selen þider as in pilgrymage And euerych of hem bryngeth a braunche of the Bayes or of Olyne in here bekes in stede of offryng & leuen hem þere, of the whiche the monkes maken gret

The birds bring twigs of olive-trees for making oil.

8 plentee of oyle & this is a gret mernaylle. And sith þat foules þat han no kyndely wytt ne resoun gon thider to seche þat gloriouse virgyne wel more oughten men þan to seche hire & to worshipen hire. Also behynde the awtier

12 of þat chirehe is the place where Moyses saugh oure lord god in a brennynge busseh And whanne the monkes entren in to þat place þei don of bothe hosen & schoon or botes always, Be cause þat oure lord seyde to Moyses:

The spot where the Burning Bush appeared.

16 do of thin hosen & thi schon for the place þat þou stondest on is lond holy & blessed. And the monkes clepen þat place DOZOLEEL þat is to seyne the schadew of god. And besyde the high awtier .ij. degrees of heiglote is the fertre

20 of Alabastre where the bones of seynt Kateryne lyȝn And the prelate of the monkes scheweth the relykes to the pilgrymes And with an Instrument of syluer he froteth the bones & þanne þer goth out a lytyȝt oyle as þough it

The sarcophagus of St. Catherine.

24 were a maner swetyng þat is nouther lych to oyle ne to bawme but it is full swete of smell. And of þat þei ȝenen a lytill to the pilgrymes, for þere goth out but lityll quantitee of þat likour. And after þat þei schewen the

The miraculous oil.

28 heed ² of seynte kateryne & the cloth þat sche was wrapped inme þat is ȝit all blody, And in þat same cloth so ywrapped the aungeles beren hire body to the mont Synay & þere þei buryed hire with it. And þanne þei schewen

The Saint's head.
[² fol. 28 a]

32 the busseh þat brenned & wasted nought in the whiche oure lord spak to Moyses & oþere reliques ynowe. Also whan the prelate of the abbeye is ded I haue vndirstonden be informacion þat his lampe quencheth And whan þei

36 chesen anoþer prelate ȝif he be a gode man & worthi to be prelate his lampe schal lighte with the grace of god with-

The miraicle
of the lampes
going out
and re-
kindled
without
being
touched.

I admon-
ished the
monks to
publish
God's graces
to them.

(fol. 28b)

No vermin
can enter
the
Monastery,

for the
Virgin has
banished
them.

The ascent
up the steps.

outen touchinge of ony man. 'For euerych of hem hath a lampe be himself And be here lampes þei knownen wel whan ony of hem schall dye. For whan ony schall dye the lyght begynneth to chaunge t to wexe dym And ȝif he be chosen to ben prelate t is not worthi his lampe quencheth anon. And other men han told me þat he þat syngeth the masse for the prelate þat is ded he schall fynde vpon the awtier the name written of him þat schall ben prelate chosen. And so vpon a day I asked of the monkes bothe on t ofer how this befell, But þei wolde not teH me no thing Into the tyme þat I seyde þat þei scholde not hyde the grace þat god did hem but þat þei 12 scholde publische it to make the peple to haue the more deuocioun And þat þei diden synne to hide goddes myracle as me semed, For the myracles þat god hath don and ȝit ¹doth euery day ben the wytnesse of his myght t of 16 his merneylles as *daniel* seyth in the psaltere : **MIRABILIA TESTIMONIA TUA DOMINE**, þat is to seyne: Lord thi merueyles ben þi wytness. And þanne þei tolde me bothe on and ofer how it befell full many a tyme, But 20 more I myghte not haue of hem. In þat abbeye ne entreth not no flye ne todes ne ewtes ne such foul venymouse bestes ne lyzs ne flees be þe myracle of god t of oure lady. For þere were wont to ben many suche 24 manere of filthes þat the monkes weren in wiH to leve the place t the abbeye And weren gon fro thens vpon the mountayne abouen for to eschewe þat place. And oure lady cam to hem t bad hem turnen aȝen And from þens 28 forewardes neuere entred such filthe in þat place amonges hem Ne neuere schall entre here after. Also before the ȝate is the welle where Moyses smot the ston of the whiche the water cam out plentevously. Fro þat abbeye 32 men gon vp the mountayne of Moyses be many degrees t þere men fynden first a chirche of oure lady where þat sche mette the monkes whan þei fledden awey for the vermyn aboueseyd. And more high vpon þat mountayne 36 is the Chapell of belye the prophete And þat place þei

4

8

12

16

18

20

24

28

32

36

clepen Oreb, whereof holy writh speketh : ET AMBULAUT Horeb.
 IN FORTITUDINE CIBI ILLIUS VSQUE AD MONTEM DEI OREB,
 þat is to ȝ seyne : And he wente in strengthe of þat mete [1 fol. 29 a]

4 vnto the hill of god Oreb. And þere nygh is the vyne
 þat seynt Iohin the Eunangelist planted þat men clepen
 Reisins of Stephis. And a lytill abouen is the Chapell of
 Moyses & the roche where Moyses fleygh to for drede
 8 whan he saugh oure lord face to face, And in þat roche is
 printed the forme of his body For he smot so strongly &
 so harde him self in þat roche þat all his body was doluen
 withjyne þorugh the myracle of god. And þere besyde is
 12 the place where oure lord toke to Moyses the .x. com-
 mandementes of the lawe. And þere is the caue vnder
 the roche where Moyses duelte whan he fasted .xl. dayes
 & .xl. nyghtes But he dyede in the lond of promissiou[n],
 16 But noman knoweth where he was buryed. And from
 þat mountayne men passen a gret valeye for to gon to The valley.
 anoþer mountayn where seynt Kateryne was buryed of
 the Aungeles of oure lord. And in þat valeye is a
 20 chirche of .xl. martyres & þere singen the monkes of the
 abbeys often tyme And þat valeye is right cold. And
 after men gon vp the mountayne of seynt Kateryne þat is
 more high þan the mount of Moyses And þere where
 24 seynt Kateryne was buryed is nouther chirche ne chapell
 ne other duellynge place, But þere is an heep of stones
 aboute the place where the body of hire was put of the
 Angeles. 2þere was wont to ben a chapell but it was
 28 casten down & ȝit lyggen the stones þere And all be it þat
 the Collect of seynte kateryne seye þat it is the place
 where oure lord betaughte the .x. commandementes to
 Moyses & þere where the blessed virgyne seynte kateryne
 32 was buryed, þat is to vnderstonde in .o. contree or in .o.
 place berynge .o. name, For bothe þat on & þat oþer is elept
 the mount of Synay, But þere is a gret weye from þat on
 to þat oþer & a gret deep valeye betwene hem.

Chapel of
Moses.Mount St.
Catherine.The ruins of
a chapel
mark the
spot where
she was
first buried.
[2 fol. 29 b]Mount St.
Catherine
and the
Mount of
Moses are
distinct
parts of
Sinai.

Ch. X. OF THE DESERT BETWENE THE CHIRCHE
OF SEYNTE KATERYNE + IERUSALEM; OF
THE DRIE TRE, + HOW ROSES CAM FIRST
IN þE WORLD.

From Sinai
to Jerusa-
lem.

The
Bedouins.

Scarcity of
water in the
desert.

[¹ fol. 80 a]

The Nomads
eat no bread.

They live by
hunting.

They despise
death and
fear no
princes.

Their arms
are a shield
and a spear.

NOW after þat men han visited þo holy places þanne wil þei turnen toward Ierusalem And þan wil þei take leue of the monkes + recommenden hem to here preyeres, And þanne þei ȝenen the pilgrimes of here vitaylle 4 for to passe with the deserteſ toward Surye. And þo deserteſ duren wel a .xiiij. iourneyes. In þat desert duellen manye of Arrabyenes þat men elepen Bedoynes + Ascopardes. And þei ben folk full of aȝt euyȝt condicions And þei haue none houses but tentes þat þei maken of skynnes of bestes as of Camaylles + of oþer bestes þat þei eten And þere benethe þei couchen hem + dwellen in place where þei may fynden water As on the 12 Rede see or elleswhere, For in þat desert is full gret defaute of water ¹ And often tyme it falleth þat where men fynden water at o tyme in a place it fayleth anoþer tyme And for that skyll þei make none habitacionys 16 þere. Theise folk þat I speke of þei tylen not the lond ne þei laboure nought for þei eten no bred but ȝif it be ony þat dwellen nygh a gode toun þat gon thider + eten bred somtyme And þei rosten here flesch + here fissaþ vpon the hote stones aȝenst the sonne. And þei ben stronge men + wel fyghtyne And þere is so meche multytude of þat folk þat þei ben with outen nombre 20 And þei ne recchen of no thing ne don not but chaceen after bestes to eten hem And þei recchen no þing of here lif And þerfore þei dowten not the Soudan ne non oþer prince, But þei dar wel werre with hem ȝif þei don ony thing þat is greunce to hem. And þei han often tyme 28 werre with the Soudan + namely þat tyme þat I was with him. And þei beren but o scheid + o spere with outen oþer armes And þei wrappen here hedes + here

necke with a gret quanntyee of white lynnен cloth And þei ben right felonouse & foule & of cursed kynde. And whan men passen this desert in comyng toward Ierusalem þei comen to Bersabee þat was wont to ben a full fair town & a delytable of cristene men And ȝit þere ben summe of here chirches. In þat town dwelled Abraham the Patriark a longe tyme. þat town of Bersabee founded Bersabee the wif of sire vrye the knyght on the whiche kyng David ¹ gatt Salomon the wyse þat was kyng after David vpon the .xij. kynredes of Ierusalem And regned .xl. zeer. And fro þens gon men to the cytee of Ebron

Beersheba
founded by Bathsheba,
Solomon's mother.
[P. fol. 30 b]

12 þat is the montance of .ij. gode myle And it was clept somtyme the vale of Mambree And sumtyme it was clept the vale of teres because þat Adam wepte þere an .e. zeer for the deth of Abel his sone þat Caym slowgh. Ebron

Hebron or Maure.

16 was wont to ben the princypall cytee of the Philistynes And þere duelleden somtyme the Geauntz And þat cytee was also Sacerdotall þat is [to]⁽¹⁾ seyne seytuarie of the tribe of Iuda. And it was so fre þat men resceyned þere

20 aȝt manere of fugityfes of oþer places for here enyl dedes. In Ebron Iosue Caleph & here compayne comen first to aspyen how þei myghte wynnen the lond of beheste. In Ebron regned first kyng David .vij. zeer & an half And in

24 Ierusalem he regnede .xxxij. zeer & an half. And in Ebron ben aȝt the sepultures of the Patriarkes Adam Abraham ysaae & of Iacob & of here wifes Eue Sarre & Rebekke & of Lya the whiche sepultures the Sarazines

28 kepen full curiously & han the place in gret reuerence for the holy fadres the Patriarkes þat lyȝn þere And þei suffre no cristene man entre in to that place but ȝif it be of speyiale grace of the Soudan, For þei holden cristene

32 men & Iewes as dogges And þei seyn þat þei scholde not entre into so holy place. And men clepen ² þat place where þei lyȝn double spelunke or double cave or double dych for als meche as þat on lyeth aboue þat other And

36 the Sarazines clepen þat place in here langage KARICARBA

Graves of the patriarchs in the cave of Machpelah.
[P. fol. 31 a]

Kirjath-Arba.

(1) *to* missing in MS.

þat is to seyne the place of Patriarkes And the Iewes clepen þat place ARBOTH. And in þat same place was Abrahames hous And þere he satt t saugh .ij. persones t worschipte but on as holy writt seyth: **TRES VIDIT t VNUM ADORAVIT**, þat is to seyne: he saugh .ij. t worshiped on. And of þo same resceyued Abraham the Aungeles in to his hous. And right faste by þat place is a cave in the roche where Adam t Eue duelleden whan þei weren 8 putt out of paradyse t þere gotten þei here children. And in þat same place was Adam formed t made, after þat summen seyn. For men weren wont for to clepe þat place the feld of Damasee, be cause þat it was in the 12 lordschipe of Damask. And fro þens was he translated into paradys of delytes, as þei seyn. And after þat he was drynen out of paradys he was þere left. And the same day þat he was putt in paradys, the same day he 16 was putt out, For anon he synned. þere begynneth the vale of Ebron þat dureth nygh to Ierusalem. There the Amigell commaunded Adam þat he scholde duelle with his wyf Eue, Of the whiche he gatt Seth, of whiche tribe 20 þat is to seye kynrede Ihesu crist was born. In þat valeye is a feld where men drawen out of the erthe a thing þat men clepen Cambyll t þei ete it in stede of spice t þei here it to selle. And men may not make 24 the hole ne the cave where it is taken out of the erthe so depe ne so wyde, but þat it is at the ȝeres ende full aȝen vp to the sydes, porgh the gracie of god. And .ij. myle from Ebron is the grane of loth þat was Abrahames 28 broper [sone]. And a lytill fro Ebron is the mount of Mambre, of the which the valeye taketh his name, And þere is a tree of Oke þat the Sarazines clepen DIRPE þat is of Abrahames tyme, the whichie men clepen the 32 drye tree. And þei seye þat it hath ben þere sithe the begynnyng of the world t was sumtyme grene t bare leues vnto the tyme þat oure lord dyede on the cros And þanne it dryede t so diden al the trees þat weren 36

The cave of
Adam and
Eve.

Cambil dug
from the
earth.
[1 fol. 31 b]

The Dry
Tree.

þanne in the world [or elles þai failed in faire hertes and become holle within, of whilk per er many ȝit standin in diuerte placez of the world]! (1) And summe seyn be here
 4 prophesyeth þat a lord, a Prince of the west syde of the world
 schall wynnen the lond of promyssio[n] þat is the holy lond
 with helpe of cristene men & he schall do syng a masse
 vndir þat drye tree & þan the tree schall wexen grene &

At the re-conquest of the Holy Land, that tree will wax green.

8 bere bothe fruyt & leves And þorugh þat myraele manye
 Sarazines & Iewes schall ben turned to cristene feyth.

And perfore þei don gret worshipe pereto & kepen it full
 besyly. And all be it so þat it be drye natholes ȝit he
 12 bereth gret vertue for certeynly he þat hath a litill þere
 of vpon him it heleth him of the fallynge euyȝ, And
 his hors schall not ben afoundred & manye oþer vertues
 it hath, Wherfore men ¹ holden it full precyous. From

Virtues of its wood.

16 Ebron men gon to Bethlem in half a day, for it is but
 .v. myle & it is full fayre weye be pleynes & wodes full
 delectable. Bethleem is a lityll cytee long & narwe &
 wel walled & in ech syde enclosed with gode dyches

[1 fol. 32 a]
Bethleem.

20 And it was wont to ben cleped Effrata, as holy wrytt
 seyth: Ecce AUDIUMUS EUM IN EFFRATA, þat is to seye:
 lo wee herde him in effrata. And toward the est ende
 of the cytee is a full fair chirche and a graciouse & it

24 hath many toures, pynacles & corneres full stronge &
 curiously made And within þat chirche ben .xlviij.
 pyleres of marble grete & faire. And betwene the cytee
 & the chirche is the feld Floridous, þat is to seyne, the

Campus floridus.
The innocent maiden saved from fire.

28 feld florisseched. For als moche as a faire mayden was
 blamed with wrong & sclaundred þat sche hadde don
 formycacioun, For whiche cause sche was demed to the
 deth & to be brent in þat place, to the whiche sche was

32 ladd. And as the fyre began to brenne aboute hire sche
 made hire preyeres to oure lord þat as wissely as sche
 was not gylty of þat synne þat he wolde helpe hire &
 make it to be knownen to al men of his mercyfull grace.

36 And whan sche hadde þus seyd sche entred in to the

(1), Omitted through homoiotel. Restored partly from Eg.

The glowing
twigs are
turned to
red rose
bushes, the
others to
white.

[¹ fol. 32 b]

Cave of the
Nativity.

Names of
the Three
Kings.

Charnel
of the
Innocents.

Shrine of St.
Jerome.

[² fol. 33 a]

Spots of
Our Lady's
milk on red
marble.

fuyr And anon was the fuyre quenched t oute. And the brondes þat weren brennyng becomen red roseres And the brondes þat weren not kynlded nor tend becomen white roseres full of roses. And þeise ¹ weren the first 4

Roseres t Roses bothe white t rede, þat euere ony man saugh. And þus was þis mayden saued be the grace of god And þerfore is þat feld elept the feld of god florysscht, for it was full of roses. Also besyde the queer of the 8 chirche at the right syde as men comen downward .xvj. greees is the place where oure lord was born, þat is full wel dyght of marble t full richely peynted with gold syluer azure t oþer coloures. And .ij. paas besyde 12 is the crybbe of the ox t the asse. And besyde þat is the place where the sterre fell þat ladde the .ij. kynges Iaspar Melchior t Balthazar, But men of Grece clepen hem þus: Galgalath Malgalath t Saraphie, And the Iewes 16 clepen [hem] in this manere in Ebrew: APPELIUS AMERRIUS t DAMASUS. Theise .ij. kynges offreden to oure lord gold ensence t myrre And þei metten to gedre þorh myracle of god, For þei metten to gedre in a cytee in ynde þat men 20 clepen Cassak þat is .iiij. iourneyes fro Bethleem. And þei were at Bethleem the .xvij. day And þat was the .iiij. day after þat þei hadden seyn the sterre whan þei metten in þat cytee, And þus þei were in .ix. dayes 24 fro þat cytee at Bethleem t þat was gret myracle. Also vnder the cloystre of the chirche be .xvij. degrees at the right syde is the charnel of the Innocentes where here bones lyȝn And before the place where oure lord was 28 born is the tombe of seynt ²Ierome þat was a preest t a Cardynall þat translatede the bible t the psaultere from Ebrew in to latyn And withoute the mynstre is the chayere þat he satt in whan he translated it. And faste 32 besyde þat chirche a .lx. fedme is a chirche of seynt Nicholas where oure lady rested hire after sche was lyghted of oure lord And for as meche as sche had to meche mylk in hire pappes þat greued hire, sche mylked 36 hem on the rede stones of marble so þat the traces may

þit ben sene in the stones aH w[hl]yte.⁽¹⁾ And þee schulH vnderstonde þat all þat dwellen in Bethleem ben cristene men And þere ben faire vynes aboute the cytee t gret 4 plentee of wyn þat the cristene men han don let make

But the Sarazines ne tylen not no vynes ne þei drynken no wyn. For here bokes of here lawe þat Makomete betoke hem, whiche þei elepen here ALKARON

8 t summe elepen it MESAPH t in anoþer langage it is eleped HARME And the same boke forbedeth hem to drinke wyn, For in þat boke Machomete cursed aH þo þat drynken wyn t alle hem þat sellen it. For summen 12 seye þat he slough ones an heremyte in his drunkeness þat he loued ful wel And þerfore he cursed wyn t hem þat drynken it. But his eurs be turned in to his owne hed as holy writh seith: ET IN VERTICEM IPSIUS INIQUITAS

16 EIUS DESCENDET, þat is for to seye: his wykkedness schall turne t falle in his owne heed. ¹ And also the [fol. 33 b]

Sarazines bryngen forth no pigges nor þei eten no swynes flesch, for þei seye it is brother to man t it was forboden

20 be the olde lawe t þei holde[n]⁽²⁾ hem alle acursed þat eten þereof. Also in the lond of Palestyne t in the lond of Egypt þei eten but lytill or non of flesch of veel or of boef but he be so old þat he may nomore traunayle for

24 elde, for it is forbode And for because þei hanen but fewe of hem, þerfore þei norissche hem for to ere here londes. In this cytee of Bethleem was David the kyng born And he hadde .lx. wyes t the firste wyf highte

28 Michol And also he hadde .ccc. lemmannes. And fro Bethleem vnto Ierusalem nys but .ij. myle And in the weye to Ierusalem half a myle fro Bethleem is a chirche where the aungel seyde to the schepperdes of the birthe

32 of crist. And in þat weye is the tombe of Rachell þat was Iosephes moder the patriarke. And sche dyede anon after þat sche was delyuored of hire sone Beniamyn t þere sche was buryed of Iacob hire husbonde, And he

The
Saracens,
drink no
wine.

[fol. 33 b]
They eat
no pork.

Beef and
veal are
scarce.

King David.

Rachel's
tomb.

⁽¹⁾ wlyte, MS.

⁽²⁾ holdem C.

The star of
Bethlehem,

leet setten .xij. grete stones on hire in tokene þat sche had born .xij. children. In þat same weye half myle fro Ierusalem appered the sterre to the .iiij. kynges, In þat weye also ben manye chirches of cristene men be the 4 whiche men gon towardes the cytee of Ierusalem.

CH. XI. OF THE PILGRIMAGES IN IERUSALEM & OF THE HOLY PLACES þERABOWTE.

Position of
Jerusalem.

8
AFTER for to speke of Ierusalem the holy cytee 3ee

1 fol. 34 a] schuh vndirstonde þat it stont full faire betwene hilles & þere ben no ryueres ne welles but water cometh

Her names.

be condylte from Ebron. And 3ee schuh vnderstonde þat

Ierusalem of olde tyme vnto the tyme of Melchisedech

was cleped Iebus, And after it was elept Salem vnto the tyme of kyng Dauid þat putte theise .ij. names togidere & 12 cleped it Iebusalem And after þat kyng Salomon cleped it Ierosolome And after þat men cleped it Ierusalem & so it is cleped ȝit. And aboute Ierusalem is the kyngdom

16
Syria. of Surrye And þere besyde is the lond of Palestyn And

Maritime plain.

besyde it is Ascolone And besyde þat is the lond of Maritame. But Ierusalem is in the lond of Indee, And

it is elept Iude for þat Iudas Machabeus was kyng of þat contree And it marcheth Estward to the kyngdom 20 of Arabye, on the south syde to the lond of Egipt & on

the west syde to the grete see, On the north syde toward the kyngdom of Surrye & to the see of Cypre. In

Ierusalem was wont to be a Patriark & Erchebisshoppes 24

& Bisschoppes abouten in the contree. Abowten Ierusalem ben þeise cytees: Ebrou at .vij. myle, Iericio at .vj.

myle, Bersabee at .vijij myle, Asealon at .xvij. myle, Iaff at

.xvj. myle, Ramatha at .iiij. myle And Bethleem at .ij. 28

myle. And a .ij. myle from Bethleem toward the south

is the chirche of seynt kariton þat was Abbot þere For

Distances
from other
cities.

l. 5, men, repeated in C.

l. 22, to, repeated in C.

whom þei maden meche doel amonges the monkes whan
he scholde dye t̄ zit þei ben in moornynge ^[C 2 fol. 31 b] in the wise
þat þei maden here lamentacion *for him* the firste tyme
4 t̄ it is ful gret pytee to beholde. This contree t̄ lond of
Ierusalem hath ben in many dynerse nacionnes hondes
And often þerfore hath the contree suffred meche tribula-
lacion *for the synne of the poeple þat duellen þere.* For
8 þat contree hath ben in the hondes of all nacyouns þat is to
seyne of Iewes, of Chananees, Assiryenys, Perses, Medoynes,
Macedoynes, of Grekes, Romaynes, of Cristenemen, of
Sarrazines, Barbaryenes, Turkes, Tartaryenes t̄ of manye
12 oþiere dynerse nacyouns. For god wole not þat it be longe
in the hondes of traytours ne of synueres be þei cristen or
oþiere And now haue the heþene men holden þat lond in
here hondes .xl. ȝere t̄ more, But þei schulff not holde it
16 longe ȝif god wole. And ȝeo schulff vndirstonde þat whan
men comen to Ierusalem here first pilgrymage is to the
chirche of the holy Sepulcre where oure lord was buryed
þat is withoute the cytee on the north syde But it is now
20 enclosed in with the toun wal. And þere is a ful fair
chirche aþ Rownd t̄ open aboue t̄ couered with leed
And on the west syde is a fair tour t̄ an high for belles
strongly made And in the myddes of the chirche is a
24 tabernacle as it were a lytyh hows made with a low lityh
dore And þat tabernacle is made in manere of half a
compas right curiously t̄ richely made of gold t̄ azure t̄
opere riche coloures ful nobelyche made And ²in the
28 right syde of þat tabernacle is the sepulcre of oure lord
And the tabernacle is .viiij. fote long t̄ .v. fote wyde t̄ .xj.
fote in heghte. And it is not longe sithe the sepulcre
was aþ open þat men myghten kisse it t̄ touche it. But
32 for pilgrymes þat comen thider peyned hem to breke the
ston in peces or in pondre þerfore the Soudan hath do-
make a wal aboue the sepulcre þat noman may towche
it. But in the left syde of the wal of the tabernacle is
36 wel the heighth of a man is a gret ston to the quantytee of
a mannes hed þat was of the holy sepulcre t̄ þat ston

Many nations have ruled the Holy Land.

No sinners can hold it long.

The Holy Sepulchre.

The Compass. [C 2 fol. 35 a]

Why the Sepulchre was fenced in.

kissen the pilgrymes þat comen þider. In þat tabernacle
ben no wyndowes but it is aH made light with lampes þat
hangen before the sepulere And þere is a lampe þat
hongeth before the Sepulere þat brenneth light + on the 4
gode Fryday it goth out be himself [and on þe Pasch day
it lightez agayne by it self] ⁽¹⁾ at þat hour þat oure lord roos
fro deth to lyue. Also with in the chirche at the right
syde besyde the queer of the chirche is the mount of 8
Caluarye where oure lord was don on the eros And it is
a roche of white colour and a lytiH medled with red
And the eros was set in a morteys in the same roche + on
þat roche dropped the woundes of oure lord whan he was 12
pyned on the cross + þat is cleped Galgatha, And men
gon vp to þat Golgatha be degrees. And in the place of
þat morteys was Adames hed founden after Noes flode in
tokene þat the synnes of Adam scholde ben brought in þat 16
same place And vpon þat roche made Abraham sacrificise
to oure lord. And þere is an awtere And before þat
awtier lyȝn Godefray de Boleyne + Bawlewyn + oþere
eristene kynges of Ierusalem. And þere nygȝi where oure 20
lord was cruceyfied is this wrten in Greew: OTHEOS
BASILION YSMON PROSIONAS ERGASA SOTHIAS EMESOTIS GYS.
þat is to seyne in latyn: HIC DEUS NOSTER REX
ANTE SECULA OPERATUS EST SALUTEM IN MEDIO TERRE. 24
þat is to seye: this god oure kyng before the worldes
hath wrought hele in myddes of the erthe. And also on
þat roche where the eros was sett is wrten within the
roche þeise wordes: CYOS MYST YS BASIS TOUPISTEOS THEY 28
THESMOFY, þat is to seyne in latyn: QUOD VIDES EST
FUNDAMENTUM TOCIUS FIDEI MUNDI HUIUS, þat is to seye:
þat þou seest is ground of aH the world + of this feyth.
And ȝee schulH vndirstonde þat whan oure lord was don 32
vpon the eros he was .xxxij. ȝer + .iiij. monethes of
elde And the propheeyc of David seyth þus: QUAD-
RAGINTA ANNIS PROXIMUS FUI GENERACIONI HUIC, þat
is to seye: Fourty ȝer was 1 neighebre to this kynrede, 36

The miracle
of the Light-
ing of the
lamp.

Golgotha,
blood-marks
on the white
rock.

[¹ fol. 35b]

The tombs
of the first
Crusaders.
The place
of the
Crucifixion.

The age of
Our Lord;
conflicting
statements
reconciled.

(1) Eg. 1982.

And þas scholde it seme þat the prophecyes ne were not trewe, But þei ben bothe trewe, For in old tyme men maden oþer of .x. monethes, of the whiche March was

Thirty-three
is equal to
forty.

4 the firste þ Decembere was the laste, But Gayus þat was Emperour of Rome putte þeise .ij. monethes þere to :

Julian
calendar.

Janyuer þ Feuerer þ ordeyned the ȝeer of .xiiij. monethes,

þat is to seye .ccclxv. dayes withoute lepe ȝeer after the

[1 fol. 36 a]

8 propre cours of the sonne. And þerfore after countyng of .x. monethes of the ȝeer he dyede in the .xl. ȝeer, as the prophete seyde þ after the ȝeer of .xiiij. monethes he was of age .xxxiiij. ȝeer þ .iiij. monethes. Also within the

12 mount of Caluarie on the right side is an awtere where the piler lyȝt þat oure lord Ihesu was bounden to whan he was scourged And þere besyde .iiij. fote ben .iiij. pileres of ston þat alweys droppen water þ summen seyn

The weeping
pillars.

16 þat þei wepen for oure lordes deth. And nygli þat awtier is a place vnder erthe .xlij. degrees of depnesse where the holy croys was founden be the wytt of seynte Elyne vnder a roche where the Iewes had hidde it And þat was the

The True
Cross found
by St.
Helena;

20 verray croys assayed For þei founden .iiij. crosses, on of oure lord þ .ij. of the .ij. thefes And seynte Elyne preued hem on a ded body þat aros from deth to lyne whan þat it was leyd on it þat oure lord dyed on. And

it revives a
dead body.

24 þerby in the waſt is the place where the .iiij. nayles of oure lord weren hidd, For he had .ij. in his hondes þ .ij. in his feet And of on of þeise the Emperour of Costantynople made a brydil to his hors to bere him in bataylle

Con-
stantine's
victory
through the
hails of the
True Cross.

28 þorugh vertue þereof he ouercam his enemyes And wan al the lond of Asye the lesse þat is to seye Turkye, Ermynde the lasse þ the more And from Surrye to Ierusalem, From Arabye to Persie, from Mesopotayne

32 to the kyngdom of Halappee, From Egypt the highe þ the lowe þ al the oþere kyngdomes vnto ² the depe of Ethiope þ in to ynde the lesse þat þanne was cristene. And þere was in þat tyme many gode holy men þ holy heremites of

[2 fol. 36 b]

36 whom the book of fadres lyfes speketh þei ben now in paynemes þ sarazines hondes, But whan god alþ myghty

The coun-
tries lost to
Christianity
shall be
recovered.

The Com-
pass marks
the centre of
the world.

The Resur-
rection.

The steps
leading up
to Calvary.

[^a fol. 37 a]

The Indian
priests con-
secrate the
Host in the
way of the
primitive
Church.

The weak
spot in the
fortifica-
tions of
Jerusalem.

wole right als the londes weren lost þorghi synne of cristene men, so schull þei ben wonnen aȝen be cristen men þorghi help of god. And in myddes of þat chirche is a compas in the whiche Ioseph of Aramathe leydle the body of oure lord whan he had taken him down of the croys t þere he wassched the woundes of oure lord And þat compas seye men is the myddes of the world. And in the chirche of the sepulchre on the north syde is the place where oure lord was put in prisoun, For he was in prisoun in many places. And þer is a partie of the cheyne þat he was bounden with And þere he appered first to Marie Magdalayne whan he was rysen t sche wende þat he had ben a gardener. In the chirche of seynt Sepulere was wont to ben Chanons of the ordre of seynt Augustyn t hadden a Prior but the Patriark was here souereyn. And withoute the dores of the chirche on the right syde as men gon vpward .xviiiij. greces seyde oure lord to his moder : MULIER ECCE FILIUS TUUS, þat is to seye : Womman lo thi sone, And after þat he seyde to John his disciple : ECCE MATER TUA, þat is to seye : lo behold thi moder 20 And þeise wordes he seyde on the eros. And on þeise greces wente oure lord ¹whan he bare the eros on his schulder And vnder this grees is a chapeþ t in þat chapeþ syngen prestes yndyenes þat is to seye prestes of 24 ynde noghit after oure lawe but after here t all wey þei maken here sacrament of the awtier [of breed] (¹) seyenge PATER NOSTER t oþere preyeres þerewith, With the whiche preyeres þei seye the wordes þat the sacrament is made of 28 For þei ne knowe not the Addicionis þat many popes han made, but þei synge with gode denocioun. And þere nere is the place where þat oure lord rested him whan he was wery for berynge of the eros. And ȝeo schull vnder- 32 stonle þat before the chirche of the Sepulere is the eytee more feble þan in ony other partie for the grete playn þat is betwene the chirche t the eitee. And toward the Est syde withoute the walles of the eytee is the vale of 36

(¹) Eg.

Iosaphath þat toucheth to the walles as pough it were
a large dych, And abouen þat vale of Iosaphath, out of the
cytee, is the chirche of Seynt Steuene where he was
stoned to deth And þere beside is the gildene ȝate þat
may not ben opened, be the whiche ȝate oure lord entred
on PALMESONDAY vpon an asse + the ȝate opened aȝenst
him whan he wolde go vnto the temple And ȝit apperen

St. Stephen's
Church.
The Golden
Gate.

8 the steppes of the asses feet in .iiij. places of the degrees
þat ben of ful harde ston. And before the chirche of
seynt Sepulere toward the south a .cc. paas is the gret
hospithal of seynt Iohn of the whiche the Hospitaleres

The marks
of the ass's
feet.

12 hadde 1 here foundacioun And withinne the palays of the

St. John's
Hospital.

[P. fol. 37b]

sekemen of þat hospitaþ ben .vij. + .iiij. pileres of ston And
in the walles of the hows withoute the nombre aboueseyd
þere ben .liij. pileres þat beren vp the hows And fro þat

16 hospitaþ to go toward the Est is a ful fayr chirche þat
is clept *nostre Dame la graund* And þan is þere another
chirche right nygh þat is clept *nostre Dame de latyne*.

Notre-Dame
la Grande
and Notre-
Dame latine.

And þere weren Marie Cleophee + Marie Magdaleyne
20 + teren here heer whan oure lord was peyned in the
cros.

OF THE TEMPLE OF OURE LORD; OF THE CH. XII. CRUELTEE OF KYNG HEROUUD; OF THE MOUNT SYON; OF PROBATICA PISCINA, AND OF NATATORIUM SYLOE.

AND fro the chirche of the Sepulere toward the Est
24 at .viiiij. paas is *TEMPLUM DOMINI*. It is right a
feir hows + it is aþ round + high + c[u]ncered with lead
+ it is wel paued with white marble, But the sarazines
wole not suffre no cristene man ne Iewes to come þerein,
For þei seyn þat none so foul synfuþ men scholde not
28 come in so holy place. But I cam in þere + in oþere
places þere I wolde for I hadde lettres of the Soudan

The Temple
of the Lord.

I was privi-
leged to
enter by the
Soudan's
Great Seal.

with his grete seal & comonly ofer men han but his signett. In the whiche *lettres* he commanded of his speycial grace to al his subgettes to lete me seen al the places & to enforme me pleynly al the mysteries of euery place & to condyte me fro eytee to eytee ⁴ 3if it were nedle & buxomly to resceyue me & my compayne¹ for to obeye to al my requestes resonable 3if þei weren not gretly aȝen the Ryal power & dignytee of the Soudan or of his lawe. ⁸

[1 fol. 38 a] Ordinary people only obtain his signet,

to which the greatest reverence is shown.

And to ofere þat asken him grace, such as han serued him he ne ȝeneth not but his signett the whiche þei make to be born before hem hangyng on a spere. And the folk of the contree don gret worshipe & reuerence to his ¹² signett or his seal & knelen þero to as lowly as wee don to

CORPUS DOMINI And ȝit men don ful grettire reuerence to his *lettres*, For the Admyral & alle opere lordes þat þei ben schewed to, before or þei resceyue hem þei knelen ¹⁶ down & þan þei take hem & putten hem on here hedes & after þei kissen hem & þan þei reden hem knelynge with gret reuerence & þan þei offren hem to do al þat the berere asketh. And in this templum domini weren ²⁰ somtyme Chanouns Regularis & þei hadde an Abbot to whom þei weren obedient. And in this temple was Charlemayn whan þat the aungeal broughte him the prepuce of oure lord Ihesu crist of his Circumcisiooun And ²⁴ after kyng Charles leet bryngen it to Parys in to his chapeal. And after þat he leet brynge it to Peyteres & after þat to Chartres. And ȝee schuldest vnderstonde þat this is not the temple þat Salomon made, for þat temple ²⁸ dured not but .me & ij. ȝeare, For Tytus Vaspasianes sone Emperour of Rome had leyd sege abouthe Ierusalem for to discomfyte the Iewes for þei putten oure lord to dethe, ² withouten leue of the Emperour And whan he hadde wonnen the eytee he brente the temple & beet it down & al the eytee & toke the Iewes & dide hem to dethe .vj.cm. & the oþere he putte in prisoun & solde hem

Charle-magne here received the prepuce, which he brought to Paris, Poitiers and Chartres. Destruction of the Temple of Solomon.

[2 fol. 38 b]

deth. ³ & the oþere he putte in prisoun & solde hem

to sernage .xxx. for o peny, for þei seyde þei bonglite
 Ihesu for .xxx. penyes And he made of hem better cheep
 Whan he ȝaf .xxx. for o peny. And after þat tyme
 4 JULIANUS APOSTATA þat was Emperour ȝaf leue to the
 Iewes to make the temple of Ierusalem for he hated
 cristene men. And ȝit he was cristned but he forsoke
 his lawe & becam a renegate And whan the Iewes hadden
 8 made the temple com an erthequakeng & cast it down as
 god wolde & destroyed all þat þei had made. And after
 þat Adryan þat was Emperour of Rome & of the lynage
 of Troye made Ierusalem aȝen & the temple in the same
 12 manere as Salomon made it And he wolde not suffre no
 Iewes to dwel þere, but only cristene men, For alþough
 it were so þat he were not cristned ȝit he louede cristene
 men more þan ony other nacion saf his owne. This
 16 Emperour leet enclose the chirche of seynt Sepulere &
 walle it within the cytee, þat before was withoute the
 eytee long tyme beforne And he wolde haue chaunged the
 name of Ierusalem & haue cleped it Elya But þat name
 20 lasted not longe. Also ȝee schulȝ vndirstonde þat the
 sarazines don moche reuerence to þat temple & þei seyn
 þat that place is right holy And whan þei gon ¹in þei
 gon barefote & knelen many tymes And whanne my
 24 felowes & I seygli þat whan wee comen in wee diden of
 oure schoon & camen in barefote & þoughten þat wee
 scholden don as moche worshipe & reuerence þeroeto as
 ony of the mysbeleeuyng men scholle & als gret con-
 28 punctioȝ in herte to haue. This temple is .lxvij. cubytes
 of wydeness & als manye in lengthe And of heighþe it is
 .vj. cubites And it is withjme alþ aboute made with
 pylers of marble & in the myddel place of the temple
 32 ben many high stages of .xvij. degrees of heighþe made
 with gode pylers alþ aboute. And this place the Iewes
 callen SANCTA SANCTORUM þat is to seye holy of halewes
 And in þat place comethi noman saf onyl here prelate
 36 þat maketh here sacrifice And the folk stonden alþ

Thirty Jews
for a penny.

Under
Julian the
Apostate,
the Temple
was re-built
and de-
stroyed
again.

Adrian pro-
tected the
Christians,

and called
Jerusalem
Elia
Capitolina.

The
Saracens
reverence
the Temple.
[P. fol. 39 a]

its
dimensions.

The Holy of
Holies.

aboute in dinverse stages after þei ben of dignytee or of worshipe so þat þei al may see the sacrifice. And in þat temple ben .iiij. entrees + the ȝates ben of cypress wel made + curiously dight. And within the Est ȝate oure lord seyde: here is Iernusalem. And in the north syde of

The dried-up well.

þat temple within the ȝate þere is a welle but it renneth nought of the whiche holy writh speketh of + seyth: VIDI AQUAM EGREDIENTEM DE TEMPLO, þat is to seyne: I saugh water come out of the temple. And on þat other syde of

Moriah or Bethel.

þat temple þere is a roche þat men clepen Moriachi, but after it was clept Bethel where the Arke of god with relykes of Iewes weren wont to ben put. þat¹ arke or huicchie with the Relikes Tytus ledde with hym to

[1 fol. 39v] Contents of the ark.

Rome whan he had scomfyted al the Iewes. In þat arke weren the .x. commandementes + of Aarones ȝerde + of Moyses ȝerde with the whiche he made the rede see departen as it had ben a waſt on the right syde + on the left syde, while þat the peple of Israel passoden the see drye foot. And with þat ȝerde he smoot the Roche + the water cam out of it + with þat ȝerde he dide manye wondres. And þere in was a vessel of gold ful of

MANNA + clothinges + honournementes + the tabernacle of Aaron + a [table]⁽¹⁾ square of gold with .xij. precyous stones

And a boyst of Iasper grene with .iiij. figures + .viii. names of oure lord + .vij. candelstykes of gold + .xij. pottes of gold + .iiij. Censeres of gold + an Awtier of gold + .iiij. lyouns of gold vpon the whiche þei bare Cherubyn of gold .xij. spannes long and the Cerele of Swannes of heuene with a tabernacle of gold + a table of syluer + .ij. trompes of siluer + .vij. barly lones + all the opere reliques þat weren before the birthe of oure lord Ihesu erist.

And vpon þat roche was Iacob slepyng whan he saugh the amngeles gon vp + down by a ladder + he seyde: VERE LOCUS ISTE SANCTUS EST + EGO IGNORABAM, þat is to seyne:

The box of jasper.

Forsythe this place is holy + I wiste it nought. And

Jacob's ladder.

⁽¹⁾ tabernacle, C.
L. 14, þat, repeated in C.

þere an aungel helde Iacob stille ⁊ turned his name ⁊
 cleped him Israel. And in þat same place David saugh
 the AungeH þat smot the folk *with* a swerd ⁊ put it vp
 4 blosdy in the schethe. ¹ And in þat same Roche was
 seynt Symeon whan he resceyned oure lord in to the
 temple; And in this roche he sette him *whan* the Iewes
 wolde a stoned him ⁊ a sterre cam down ⁊ ȝaf him
 8 light. And vpon þat Roche preached oure lord often
 tyme to the peple ⁊ out þat seyd temple oure lord drof
 out the byggerses ⁊ the selleres. And vpon þat roche
 oure lord sette him *whan* the Iewes wolde hane
 12 stoned him ⁊ the Roche cleef in two ⁊ in þat
 cleuyng was oure lord hidd And þere cam down a sterre ⁊
 ȝaf light ⁊ serued him *with* clarettee. And vpon þat roche
 satt oure lady ⁊ lerned hire sawtere And þere oure lord
 16 forȝaf the womman hire synnes þat was founden in
 avowtrie And þere was oure lord circumcyded And þere
 the aungeH scheweðe tdynges to zacharie of the birthe of
 seynt Baptyst his sone And þere offred first Melchisedech
 20 bred ⁊ wyn to oure lord in tokene of the sacrament þat
 was to comene And þere felH David preyeng to oure lord
 ⁊ to the AungeH þat smot the peple þat he wolde haue
 mercy on him ⁊ on the peple ⁊ oure lord herde his preyere
 24 ⁊ þerfore wolde he make the temple in þat place, but oure
 lord forbade him be an AungeH. for he had don tresoun
 whan he leet sle vrie the worthi knyght for to hane
 Bersabee his wyf And þerfore aH the purveyance þat he
 28 hadde ordeyned to make the temple *with* he toke it
 Solomon his sone ⁊ he made it. And he preyed oure
 lord þat aH þo þat preyeden to him in þat place *with*
 gode herte þat he wolde heren here preyere ⁊ graunten it
 32 hem ȝif þei asked it right ² fullyche And oure lord
 graunted him And þerfore Solomon cleped þat temple the
 temple of conseiH ⁊ of help of god. And withoute the
 gate of þat temple is an awtiere where Iewes weren wont
 36 to offren downes ⁊ turtles. And betwene the temple ⁊
 þat awtier was zacharie slayn ⁊ vpon the pynacle of þat

¹ fol. 40 a)

The rock
shelters
Our Lord.

David not
allowed to
build the
Temple.

Solomon.

² fol. 40 b)

temple was oure lord brought for to ben tempted of the enemye the feend. And on the heghte of þat pynacle the Lewes settyn seynt Iame t casted hym down to the erthe þat first was bisschopp of Ierusalem. And at the entree 4

The Beauti-
ful Gate.

of þat temple toward the west is the gate þat is clept PORTA SPECIOSA. And nygh besyde þat temple vpon the right syde is a chirche couered with leed þat is clept Salomones scole And fro þat temple towardes the south 8 right nygþ is the temple of Salomon þat is right fair t wel pollischt And in þat temple dueþe the knyghtes of the temple þat weren wont to be clept TEMPLERES t þat was the fundacionn of here ordre so þat þere duelleden 12 knyghtes t IN TEMPLO DOMINI Chaneours Reguleres.

The knights
Templars.

Fro þat temple to ward the Est a .vj. paas in the cornere of the cytee is the bath of oure lord And in þat bath was wont to come water fro paradys t ȝit it droppeth. And 16 þere besyde is oure ladyes bed And faste by is the [tombe] of seynt Symeon. t withoute the cloystre of the temple toward the north is a ful faire chirche of seynte Anne oure ladyes moder And þer ¹ was oure lady con- 20 ceyned And before þat chirche is a gret tree þat began to growe the same nyght. And vnder þat chirche in goenge down be xxij. degrees lyth Ioachym oure ladyes fader in a faire tombe of ston And þere besyde lay somtyme seynt Anne his wif but seynt Helyne leet translate hire to Costantynople. And in þat chirche is a welle in manere 24 of a cisterne þat is clept PROBATICA PISCINA þat hath .v. entreez. Into þat welle Aungeles weren wont to come from heuene t bathien hem withjune t what man þat first bathed him after the mevyng of the water was made hool of what maner sykenes þat he hadde. And þere oure lord heled a man of the palasye þat lay .xxxvij. ȝeer 32 t oure lord seyde to him: TOLLE GRABATUM TUUM t AMBULIA, þat is to seye: Take thi bed t go. And þere besyde was Pilates hows And faste by is kyng Heroudes hows þat leet sle the Innocentes. This heroude was ouer 36

Church of
St. Anne.
[1 fol. 41 a]

Probatica
Piscina.

The houses
of Pilate and
Herod.

muche cursed & crue^{ly}, for first he leet sle his wif þat he louede right wel & for the passyng loun þat he hadde to hire whan he saugh hire ded he fell in a rage & oute of his 4 wytt a gret while & sithen he cam aȝen to his wytt & after he leet sle his ij. sones þat he hadde of þat wyf. And after þat he leet sle another of his wyfes & a sone þat he hadde with hire And after þat he let sle his owne moder & he 8 wolde hane slayn his broþer also, but he dyede sodeynly.

Herod's
cruelty.

And after þat he dide al the harm þat he cowde or myghte And after he fell in to sekness & whan he felte 1 þat he scholde dye he sente after his suster & after al 1 fol. 116]

12 the lordes of his lond & whan þei were comen he leet commande hem to prisoun & þan he seyde to his suster he wiste wel þat men of the contree wolde make no sorwe for his deth & perfore he made his suster swere þat sche

[1 fol. 116]

16 scholde lete smyte of al the hedes of the lordes whan he were ded & þan scholde al the lond make sorwe for his deth & e^r nought & þus he made his testament. but his suster fulfilled not his wi^{ll} For alsosome as he was ded

His death.

20 sche deluyuered al the lordes out of prisoun & lete hem gon eche lord to his owne [hous] & tolde hem al the purpos of hire brothers ordynance & so was this cursede kyng never made sorwe fore as he supposed for to haue

24 ben. And ȝee schu^{ll} vnderstonde þat in þat tyme þere weren ij. heroudes of gret name & loos for here crueltee.

This heroude of which I haue spoken offe was HEROUD ASCOLONITE And he þat leet beheden seynt Iohn the

The three
Herods:
Ascalonite,
Antipas,
Agrippa.

28 Baptist was HEROUD ANTPA And he þat leet smyte of seynt Iames hed was HEROUD AGRIPPA & he putte seynt Peter in prisoun. Also furthermore in the cytee

is the chirche of seynt Sauour & þere is the left Arm of 32 Iohn Grisostom & the more partye of the hed of seynt Steuene. And on þat oþer syde in the strete toward the

south as men gon to mount Syon is a chirche of seynt Iames where he was beheded. And fro þat chirche a

36 .vj. paas is the mount Syon & þere is ȝa faire chirche of st. James's.
oure lady where sche dwelled & þere shie dyed And þere

St. Saviour's
Church.

Mount Sion.

[2 fol. 42 a]

was wont to ben an abbot of Chanouns reguleres, And
fro þens was sche born of the Apostles vnto the vale of
Iosaphath. And þere is the ston þat the AungeH
broughte to oure lady fro the mount of Syñay + it is of 4
þat colour þat the roche is of seynt kateryne And þere
besyde is the ȝate where thorghl oure lady wente whan
sche was with childe whan sche wente to Bethleem.

Also [at] the entree of the mount syon is a chapeH + in 8

The stone
of the
Sepulchre.

þat chapeH is the ston gret + large with the whiche the
sepulcre was couered with whan Ioseph of Aramathe had
put oure lord þerejne. The whiche ston the .iiij. Maries
sawen turnen vpward whan þei eomen to the sepulcre the 12 .
day of his resurrexioun And þere founden an aungeH þat
told hem of oure lordes vprisynge fro deth to lyue.
And þere also is a ston in a waH besyde the ȝate of the
pyleer þat oure lord was scourged ate. And þere was 16
Annes hows þat was Bisshop of the Iewes in þat tyme
And þere was oure lord examyned in the nyght +
scourged + smyten + vyleously entred. And in þat
same place seynt Peter forsoke oure lord thries or the eok 20

House of
Annah.

ereew. And þere is a party of the table þat he made his
souper onne whan he made his maundee with his disceyple
whan he ȝaf hem his flesch + his blode in forme of bred +
wyn. And vnder þat chapeH .xxxij. degrees is the place 24

The Table of
the Last
Supper.

where oure lord wosch his disciples fete And ȝit is the
vesseH where the water was And þere besyde þat same
vesseH was seynt Steuene buryed And þere is the autier
where oure lady herde the Aungeles synge messe And 28
þere appered first oure lord to his disciples after his
Resurrexioun the ȝates enclosed ¹and seyde to hem:

PAX VOBIS, þat is to seye: Pees to ȝou + on þat mount
appered erist to seynt Thomas the Apostle and bad him 32
assaye his woundes + þan beleued he first + seyde:

DOMINUS MEUS + DEUS MEUS, þat is to seye: my lord +
my god. In the same chirche besyde the awteer weren
aH the Apostoles on Wytsunday when the holy gost 36

[1 fol. 42v]

Doubting
Thomas.

Pentecost.

descended on hem in lykness of fuyr. And þere made oure lord his Pask with his disciples And þere slepte seynt Iolin the Euangelist vpon the breest of oure lord
4 thesú cristi þe saugh slepyng many heuenly priuytees.

St. John the Evangelist's dream.

Mount Syon is withinne the cytee þe it is a lytelle hiere þan the oþer syde of the cytee And the cytee is strongere on þat syde þan on þat other syde
8 For at the foot of the mount Syon is a faire castele þe a strong þat the soudan leet make. In the mount Syon weren buryed kyng David þe kyng Salomon þe many other kynges Iewes of Ierusalem And þere is the place

Graves of Jewish Kings.

12 where the Iewes wolden han cast vp the body of oure lady whan the Apostles beren the body to be buryed in the vale of Iosaphath And þere is the place where seynt Petir wepte full tenderly after þat he hadde forsaken oure lord.

16 And a stones east fro þat chapele is anoþer chapele where oure lord was jugged, for þat tyme was þere Cayphases hows. From þat chapele to go toward the est at .vij. paas is a depe cave vnder the roche þat is clept the Galilee
20 of (1) oure lord where seynt Peter hidde him whan he had forsaken oure lord. Item betwene the mount syon þe the temple Salomon is the place where oure lord reyzed the mayden in hire faderes hows. Vnder the mount Syon

Caaphas' house.

24 toward the vale of Iosaphath is a welle þat is clept NATATORIUM SILEE þe þere was oure lord wasshen after his bapteme And þere made oure lord the blynde man to see And þere was yburyed ysaye the prophete. Also

Pool of Siloam.
[1 fol. 43 a]

28 streight from Natatorie Sylroe is an ymage of ston þe olde auncyen werk þat Absalon leet make And be cause þere of men elepen it the hond of Absalon. And faste by is ȝit the tree of Eldre þat Iudas henge him self vpon
32 for dispeyr þat he hadde whan he solde and betrayed oure lord. And þere besyde was the synagoge where the bysschoppes of Iewes þe the sarrazins camen togidere and helden here conseil And þere caste Iudas the .xxx. pens
36 before hem and seyde þat he hadde synned betrayenge

Where Judas hanged himself.

The Synagogue.

(1) of, repeated, C.

oure lord. And þere nygh was the hows of the Apostles Philipp + Iacob Alphe. And on þat oþer syde of mount Syon toward the south beþonde the vale a stones cast is Acheldamach þat is to seye the feld of blood þat was bought for the .xxx. pens þat oure lord was sold fore And in þat feld ben many tombes of cristene men for þere ben manye pilgrymes grauen. And þere ben many oratories as chapeH + hermytages where heremytes weren wont to dueH. And toward the est an .c. pas is the charmeH of the hospitaH of seynt Ioñ where men weren wont to putte the bones of dede men. Also fro Ierusalem toward the west is a fair chirche where the tree of the eros grew. And .ij. myle fro þens is a faire chirche where oure lady mette with Elizabeth whan þei weren bothe with childe + seynt Ioñ stered in his modres wombe + made reverence to his creatour þat he saugh not. And vnder the awtier of þat chirche is the place where seynt Ioñ was born. And fro þat chirche is a myle to the casteH of Emaux. And þere also oure lord schewed him to .ij. of his disciples after his resurrexioun. Also on þat oþer syde .cc. pas fro Ierusalem is a chirche where was wont to ¹ be the cane of the lyoun And vnder þat chirche at .xxx. degrees of depness weren entered .xij. m. martires in the tyme of kyng Cosdroe, þat the lyoun mette withaH in a nyght be the wille of god. Also fro Ierusalem .ij. myle is the mountjoye a ful fair place + a deliciouſ and þere lyth Samuel the prop̄het in a fair tombe. And men clepen it mountjoye for it zeueth ioye to pilgrymes herbes because þat þere men seen first Ierusalem. Also betwene Ierusalem + the mount of Olynete is the vale of Iosaphathi vnder the walles of the cytee as I haue seyd before. And in the myddles of þat vale is a lytiH ryuere þat men clepen TORRENS CEDRON. And abonen it ouerthwart lay a tre þat the eros was made offe þat men zeden ouer ome. And faste by it is a lityH pytt in the erthe where the foot of the pileer is zit

36

Church of the Magnificat.

Castle of Emmaus.

The Lion's Cave.
[1 fol. 43 b]

Mountjoy.

Tomb of Samuel.

Vale of Jephoshaphat.

The brook Kidron.

entered And þere was oure lord first scourged, for he was scorged & vileyusly entreted in many places. Also in the myddel place of the vale of Iosaphathi is the 4 chirche of oure lady & it is of .xlviij. degrees vnder the erthe vnto the sepulchre of oure lady ; And oure lady was of age whan sche dyed .lxxij. yere And beside the sepulcre of oure lady is an awtier where oure lord forȝaf seynt 8 Peter aȝ his synnes & fro thens toward the west vnder an awtere is a welle þat cometh out of the flome of paradys. And wyteth wel þat þat chirche is fñȝt lowe in the erthe & sum is aȝ withjune the erthe, But I suppose wel þat it 12 was not so founded, But for because þat Ierusalem hath often tyme ben destroyed & the walles abated & beten down & tombled into the vale And þat þei han ben so filled aȝen & the ground enhauenced, & for þat skyȝ is the 16 chirche so lowe within the erthe & natheles men seyn þere comounly þat the erthe hath so ben clouen ¹ syth the tyme þat oure lady was þere buryed, And ȝit men seyn þere þat it wexeth & growtheth eny day withouten dowte.

20 In þat chirche were wont to ben monkes blake þat hadden hire abbot. And besyde þat chirche is a chapeȝ besyde the Roche þat hight Gethsemayne & þere was oure lord kyssed of Iudas. And þere was he taken of the 24 Iewes And pere laft oure lord his disciples whan he wente to preye before his passioune whan he preyed & seyde : PATER SI FIERI POTEST TRANSEAT A ME CALIX ISTE, þat is to seye : Fader ȝif it may be do lete this chalys go fro 28 me, And whan he cam aȝen to his disciples he fond hem slepyng. And in the Roche withjune the chapeȝ ȝit apperen the fyngres of oure lordes hond whan he putte hem in the roche whan the Iewes wolden haue taken him.

32 And fro thens a stones cast toward the south is another chapeȝ where oure lord swette droppes of blood. And þere right nygh is the toube of kyng Iosaphath of whom the vale bereth the name. This Iosaphath was kyng of 36 þat contree & was conuerted by an heremyte þat was a worthi man & dide moche gode. And fro þens a bowe

Sepulchre
of Our Lady.How the
church has
sunk into
the earth.

(1 fol. 41 a)

Gethsemane.

King Je-
hosaphat.

drawght toward the south is the chirche where seynt Iames t^z Zacharie the propheete weren buryed. And aboue þat vale is the mount of Olyuete And it is cleped so for the plentee of Olynes þat growen þere. þat mount is 4 more high þan the cytee of Ierusalem is And þerfore may men vpon þat mount see manye of the stretes of the cytee And betwene þat mount t^z the cytee is not but the vale of Iosaphath þat is not ful large t^z fro þat mount steigh 8

The Mount
of Olives.

Ascension church.

[1 fol. 44 b] And ȝit þere scheweth the schapp of his left foot in the ston, And þere is a chirche where was wont to ¹ be An Abbot t^z Chanouens reguleres. And a lyty^H thens 12 .xxvij. pas is a chape^H t^z þerein is the ston on the whiche oure lord sat whan he prechede the .vij. blesynges t^z seyde þus : BEATI PAUPERES SPIRITU. And þere he taughte his disciples the PATER NOSTER And wrot it with his 16 fynger in a ston. And þere nygh is a chirche of seynte Marie Egipcyane t^z þere sche lyth in a tombe. And fro þens toward the Est a .iiij. bowe schote is Bethfagee to the whiche oure lord sente seynt Peter t^z seynt Iames for to 20 seche the Asse vpon Palme sonday t^z rode vpon þat asse to Ierusalem. And in comynge down fro the mount of

Bethphage.

Bethany, St.
Julian.

Olyuete toward the est is a caste^H þat is cleped Bethanye And þere dwelte Symon leprous t^z þere herberwed oure lord t^z after he was baptizid of the apostles t^z was clept Julian t^z was made bisshopp, And this is the same Iulyan þat men clepe to for gode herberghigage, for oure lord herberwed with him in his hows. And in þat hous oure lord forȝaf Marie Magdaleyne hire synnes, þere sche wisseli his feet with hire teres t^z wyped hem with hire heer And þere serued seynt Martha oure lord; þere oure lord reyed lazarus fro deth to lyue þat was ded .iiij. dayes t^z stank 32

The raising
of Lazarus.

þat was brother to Marie Magdaleyne t^z to Martha; And þere dwelte also Marie Cleophe. þat caste^H is wel a myle long fro Ierusalem. Also in comynge down fro the mount of Olyuete is the place where oure lord wepte vpon Ierusalem. And þere besyde is the place where oure lady app-

4

8

12

16

20

24

28

32

36

red to seynt Thomas the Apostle after hire Assumption
 t þat him hire gyrdyH. And right nygh is the ston where
 oure lord often tyme sat vpon whan he prechede And
 4 vpon þat same he schal sytte at the day of doom right as
 him self seyde. Also after the mount of Olyuete is the
 mount of Galilee, þere assembleden the Apostles whan
 Marie Magdaleyne cam ¹t tolde hem of cristes vprisynge

Our Lady's
girdle.

8 And þere betwene the mount Olyuete t the mount Galilee
 is a chirche where the angel seyde to oure lady of hire deth.

[1 fol. 45 a]

Also fro Bethanye to Ierico [er fyue myle. Ierico]⁽¹⁾ was
 somtyme a lityH eytee but it is now aH destroyed t now

Jericho,
Joshua.

12 is þere but a lityH village. þat eite tok Iosue be myracle
 of god t commandement of the Angel t destroyed it t cursed
 it t aH hem þat bygged it aȝen. Of þat eite was zacheus the
 dwarf þat clomb vp into the sycomour tre for to see oure

Zacchaeus
in the
sycomore.

16 lord because he was so litiH, he myghte not seen him
 for the peple. And of þat eytee was Raab the comoun
 woman þat ascaped allone with hem of hire lynage t
 sche often tyme refressched t fed the messageres of Israel

Rahab and
the spies.

20 t kepte hem from many grete periles of deth t þerfore
 sche hadde gode reward as holy wrift seyth: **QUI ACCIPIT**
PROPHETAM IN NOMINE MEO MERCEDEM PROPHETE ACCIPIET,

þat is to seye: he þat taketh a prophete in my name, he
 24 selahH take mede of the prophete. And so hadde sche, For
 sche propheeyed to the messageres seyenge: **NON QUOD**

DOMINUS TRADET VOBIS TERRAM HANC, þat is to seye: I wot
 wel þat oure lord schal betake ȝon this lond, And so he

28 dide And after Salomon Naasons sone wedded hire t
 fro þat tyme was sche a worthi woman t serued god wel.
 Also fro Betanye gon men to flom Iordan by a mountayne t þorgh desert t it is nygh a day iorneye fro

32 Bethanye toward the est to a gret hiH where oure lord
 fasted .xl. dayes. Vpon þat hiH the enemy of heH bare
 oure lord t tempted him t seyde: **DIC VT LAPIDES ISTI PANES**

The Tempta-
tion of Our
Lord.

FIANT, þat is to seye: sey þat theise stones be made lounes.

36 In þat place vpon the hiH was wont to ben a faire chirche,

(1) Missing in C.

The
Georgians.
¶ fol. 45 b]

but it is aH destroyed so þat pere is now but an hermytage
 þat a maner of cristene men holden þat ben eleped Georgyenes
 for seynt George conuerted hem. Vpon 1þat hiH
 duelte Abraham a gret while t perfore men elepen it 4
 Abrahames gardyn And betwene the hiH t this gardyn
 renneth a lityH broke of water þat was wont to ben
 bytter, but be the blessyng of helisee the prophete it
 becam swete t gode to drynke. And at the foot of this 8
 hiH toward the playn is a grete welle þat entreth into
 flom Iordan. Fro þat hiH to Iericō þat I spak of before
 is but a myle in goynge toward flom Iordan. Also as men
 gon to Iericō sat the blynde man 12
 cryenge : **IHESU FILI DAVID MISERERE MEI,** þat is to seye : Ihesu dauides sone
 hauie mercy on me, t anon he hadde his sight. Also ij.
 myle fro Iericō is flom Iordan t an half myle more nygh
 is A faire chirche of seynt Iohn the Baptist, where he 16
 baptised oure lord And pere besyde is the hous of Jeremye
 the prophete.

The blind
man cured.

Ch. XIII. OF THE DEDE SEE, AND OF THE FLOM JORDAN; OF THE HED OF SEYNT JOHN THE BAPTIST, t OF THE VSAGES OF THE SAMARITANES.

The Dead
Sea.

Engeddi.

Balaam the
priest, son
of Beor or
Bosor.

Zoar.

AND fro Jerico a ij. myle is the dede see ; Aboute
 þat see groweth moche Alom t of Alkatran. 20
 Betwene Jerico t þat see is the lond of Dengadde t þere
 was wont to growe the bawme, But men make drawe the
 braunches þereof t beren hem to ben graffed at Babyloyne,
 And ȝit men elepen hem vynes of Gaddy. At a cost of þat 24
 see as men gon from Arabe is the mount of the Moabytes
 where þere is a cave þat men elepen karma. Vpon þat
 hiH ladde Balak the sone of Booz Balaam the prest for to
 curse the peple of Israel. þat dede see departeth the 28
 lond of [Indee]⁽¹⁾ t of Arabye and þat see lasteth from
 Soara unto Arabye. The water of þat see is ful bytter

(1) ynde, MS.

t salt And ȝiff the erthe were made moyst t weet with þat water it wolde nener here fruyt. And the erthe t the lond chaungeþ often his colour And it casteth t

Asphalt.

4 out of the water a thing þat men clepen Aspalt Also gret pees as the gretness of an hors ¹ every day t on aH sydes.

(1) fol. 46a

And fro Ierusalem to þat see is .CC. furlonges; þat see is in lengthe fyue hundred and foure skore furlonges And

Why called
the Dead
Sea.

8 in brede an hundred and fifty furlonges And it is clept the dede see for it remmeth nought, but is enere vinnenable. And nouther man ne best ne nothing þat bereth lif in him ne may not dyen in þat see And þat hath ben

Nothing can
die in it.

12 preued many tymes be men þat han disserued to ben dede þat han ben cast þerjme t left þerjme .iiij. dayes or .vij.

Iron floats
and feathers
sink in it.

t þei ne myghte never dye þerjme for it reseeyueth no thing withynne him that bereth lif. And noman may

Those are
things
against
nature.

16 drynken of the water for bytternesse, And ȝif a man caste jren þerein it wole flete abouen, And ȝif men caste a fedre

Apples of
Sodom.

þerein it wole synke to the botme. And þeise ben things aȝenst kynde. And also the cytees þere weren

20 lost because of synne [aȝenst kynde] And þere besyden grownen trees þat beren full faire apples t faire of colour

to beholde but whoso breketli hem or cuttethli hem in two he schall fynde within hem coles t cnyndres in tokene þat

24 be wratthe of god the cytees t the lond weren brente

t sonken in to helle. Summen clepen þat see the lake dalfetidee, summe the flom of deuelis t summe the flom

þat is euer stynkyng [for þe water þeroff es stynkand].⁽¹⁾

28 And in to þat see sonken the .v. cytees be wratthe of god þat is to seyne Sodom Gomorre Aldama Seboym t Segor

The five
doomed
cities.

for the abhomynable synne of sodomye þat regned in hem. But Segor be the preyere of loth was sauued t kept

32 a gret while For it was sett vpon an hiH And ȝit scheweth þerof sum party aboue the water t men may see the walles whan it is fayr weder t clear. In þat cytee loth dwelte a lytyH while t þere was he made dronken of his

I. 3, t, to, cancelled C.

(1) Missing in C. Inserted from Eg.

doughtres \pm lay with hem \pm engendred of hem Moab
 \pm Amon And the cause whi his doughtres made him
 [1 fol. 46b] dronken \pm for to ly by hem was this: because þei \pm sawgh
 no man aboue hem but only here fader And þerfore þei 4
 trowed þat god had destroyed al the world as he hadde
 don the cytees, as he had don before be Noeis flood,
 \pm þerfore þei wolde ly with here fader for to hauie issue \pm
 for to replenyssche the world aȝen with peple to restore 8
 the world aȝen be hem, for þei trowed þat þer had ben no
 mo men in al the world. And ȝif here fader had not ben
 dronken he hadde not yleye with hem. And the hiȝ
 abouen SEGOR men cleped it þanne EDOM And after men 12
 Lot's wife. cleped it SEYR And after ydumea. Also at the right syde
 of þat dede see dwelleth ȝit the wif of loth in lykness of
 a salt ston for þat schee loked behynde hire whan the
 cytees sonken in to helle. This loth was Arañmes sone 16
 \pm þat was brothier to Abrâham, And Sarra Abrahames wif \pm
 Melcha Nachors wif weren sustren to the seyd loth.
 And the same sarra was of elde .iiij. zeer and .x. whan
 ysaac hire sone was gotten on hire, And Abraham hadde 20
 another sone ysmael þat he gat vpon Agar his chambrene
 whan he was but .xiij. zeer of elde. And whan ysaac
 his sone was .vij. dayes old Abraham his fader leet him
 ben circumcysed And ysmael with him þat was .xiij. 24
 zeer old, wherfore the Iewes þat comen of ysaaces lyne
 ben circumcysed the .vij. day And the sarrazines þat
 comen of ysmaeles lyne ben circumcysed whan þei ben
 \pm .xiij. zeer of age. And ȝee schulȝ vndirstonde þat within 28
 the dede see remmeth the flom Jordan \pm þere it dyeth, for
 it remmeth no furþermore And þat is to a place þat is a
 myle fro the chirche of seynt Iohn the Baptist toward
 the west, a lytiȝ benethe the place where þat cristene 32
 men bathen hem comonly. And a myle from flom
 Jordan is the ryuere of laboch, the whiche Iacob passed
 ouer whan he cam fro Mesopotayme. This flom Jordan
 \pm fol. 47a] is no ȝret ryngre but it is plentefous of gode fischȝ And 36
 it cometh out of the hiȝ of lyban be .ij. welles þat ben

Age of circumcision among Jews and Muhammadans.

The mouth of Jordan.

Jabbok.

cleped Ior and Dan, and of þo .ij. welles hath it the name And it passeth be a lake þat is clept Maron and Merom. after it passeth by the see of Tyberyie þ passeth vnder the 4 hilles of GELBOE. And þere is a ful faire vale bothe on þat o syde þ on þat other of the same ryuere. And (1) gon the hilles of lyban aþ in lengthe vnto the desert of Pharan And þo hilles departen the kyngdom of surrye 8 and the contree of PHENESIE And vpon þo hilles growen trees of Cedre þat ben ful hye þ þei beren longe apples þ als grete as a mannes heued. And also this flom Iordan departeth the lond of Galilee þ the lond of YDUMYE þ the 12 lond of BETRON. And þat renneth vnder erthe a gret weye vnto a fayre playn þ a gret þat is clept MELDAN in SARMOYZ þat is to seye feyre or markett in here langage be cause þat þere is often feres in þat playn; And 16 þere becometh the water gret þ large. In þat playn is the tombe of Iob And in þat flom Iordan aboueseyd was oure lord baptizyd of seynt Iohn And the voys of god the fader was herd seyenge: HIC EST FILIUS MEUS DILECTUS 20 þ CETERA, þat is to seye: this is my beloved sone, in the which I am wel plesed, hereth hym. And the holy gost alyghte vpon him in lykness of a coluer And so at his baptizinge was aþ the hool trynytee. And þorugh þat 24 flom passeden the children of Israel aþ drye feet And þei putten stones þere in the myddel place in tokene of the myracl þat the water withdrawgh him so. Also in þat flom Iordan NAAMAN of Syrie bathed him þat was ful 28 riche but he was meseþ þere anon he toke his hele. Abouten the flom Iordan ben manye chirches where þat manye cristene men dwelleden And nygh þerto is the cyttee of HAYLLA þat Iosue assayled þ toke. ¹Also besonde 32 the flom Iordan is the vale of Mambre þ þat is a ful fair vale. Also [from](2) the hilf þat I spak of before where oure lord fasted .xl. dayes, a .iij. myle long [towards](3) Galilee is a fair hilf þ an high [where](4) the enemy the 36 fend bare oure lord the thridde tyme to tempte him þ

Lebanon
divides Syria
from
Phoenicia.

The course
of Jordan.

The Baptism
of Christ.

The river
crossed dry-
foot.

Naaman's
cure.

¹Also
[fol. 17 b]

Temptation
of Our Lord.

(1) men, in C. (2) vpon, C. (3) from, C. (4) when, C.

schewede him al the regions of the world t seyde: HEC
 OMNIA TIBI DABO SI CADENS ADORAUERIS ME, þat is to
 seyne: Al this schal I zeue þe ȝif þou falle t worshipe
 me. Also fro the dede see to gon estward out of the 4
 marches of the holy lond þat is clept the lond of promys-
 sioun is a strong castell and a fair in an hilf þat is clept
 CARAK EN SARMORY, þat is to seyne Ryally. þat castell
 let make kyng Baldwyn þat was kyng of France whan he 8
 had conquered þat lond t putte it into cristene mennes
 hondes for to kepe the contree; And for þat cause was it
 clept the Mownt riaſt. And vnder it þere is a town þat
 hight SOBACH And þere al abowte dwellen cristene men 12
 vnder trybute. Fro þens gon men to NAZARETH of the
 whiche oure lord bereth the surname, And fro þens þere
 is .ij. iourneyes to Ierusalem t men gon be the prouynce
 of GALYLEE, be RAMATHA, be Sothym t be the high hilf 16
 of EFFRAIM, where Elehana t ANNE the moder of Samuel
 the prophete dwelleden. þere was born this prophete
 And after his deth he was buryed at mountjoye as I haue
 seyd ȝou before. And þan gon men to Sylo where the 20
 Arke of god with the reliques weren kept longe tyme
 vnder Ely the prophete; þere made the peple of Ebron
 sacrifice to oure lord t þei ȝolden vp here avowes And
 þere spak god first to SAMUEL and schewed him the 24
 mutacioun of ordre of presthole t the misterie of the
 sacrament And right nygh on the left syde ¹is GABAON
 t RAMA t BENIAMYN of the whiche holy writh speketh
 offe. And after men gon to Sychem sumtyme clept 28
 Sychar t þat is in the prouynce of Samaritans t þere is a
 ful fair vale t a fructuouse t þere is a fair eytee t a gode
 þat men clepen Neople. And from þens is a iorneye to
 Ierusalem And þere is the welle where oure lord spak to 32
 the woman of Samaritan And þer was wont to ben a
 chirche but it is beten doun. Besyde þat welle kyng
 Roboas let make .ij. CALUEREN of gold t made hem to ben
 worshipt t put þat on at Dan t þat oþer at BETELL. 36
 And a myle from SYCHAR is the eytee of Deluze And in

Krak, or
Montroyal.

Samuel's
birthplace
in Mount
Ephraim.

Shiloh.

[1 fol. 48 a]

Sychem, or
Nablus.

Luz.

þat cytee dwelte ABRAHAM a certeyn tyme. SYCHEM is a .x. myle fro Ierusalem þt it is clept Neople, þat is for to seyne the newe cytee. And nygh besyde is the tombe of 4 Ioseph the sone of Iacob þat gouerned Egypt, For the Lewes baren his bones from Egypt þt buryed hem þere, And þider gon the Lewes often tyme in pilgrimage with gret deuocioun. In þat cytee was Dyne Iacobes doughter 8 rauyssclit for whom hire bretheren slowen many persones þt diden many harmes to the cytee. And þere besyde is the hiȝt of GARASOUN where the Samaritanes maken here sacrifice; In þat hiȝt wolde Abraham haue sacrificed his

The Tomb
of Joseph.

12 sone ysaae. And þere besyde is the vale of DOTAYM þt þere is the cisterne where Ioseph was cast in of his breþeren which þei solden þt þat is a .ij. myle fro SYCHAR. From þens gon men to SAMARYE þat men clepen now

Dothan.

16 SEBAST And þat is the chief cytee of þat contree And it sytt betwene the hiȝt of AYGUES as Ierusalem doth. In that cytee was the sittynge of the .xiiij. tribes of Israel but the cytee is not now so gret as it was wont to be.

Samaria, or
Sebaste.

20 þere was ¹buried seynt IOHN THE BAPTIST betwene .ij. proplytes; helyseus and ABDYAN, but he was beheded in the casteȝt of Macharyme besyde the dede see And after he was translated of his disciples þt buryed at SAMARIE

The burial
of St. John
the Baptist.
[¹ fol. 48 b]

24 And þere let IULIANUS APOSTATA dyggen him vp þt let brennen his bones, for he was þat tynie Emperour, þt let wyndwe the askes in the wynd; But the fynger þat schewed oure lord seyenge: ECCE AGNUS DEI, þat is to

st. John's
finger.

28 seyne: lo the lamb of god, þat nolde neuere brenne but is aȝ hol, þat fynger leet seynte Tecl the holy virgyne be born in to the hiȝt of Sebast þt þere maken men gret feste. In þat place was wont to ben a fair chirche þt

32 manye oþere þere weren but þei ben aȝ beten doun. þere was wont to ben the heed of seynt IOHN BAPTIST enclosed in the waȝt, but the Emperour THEODOSIE let drawe it out þt fond it wrapped in a litȝt cloth aȝ blody And

36 so he leet it to be born to COSTANTYNOBLE, And ȝit at Costantynoble is the hynder partye of the heed.

St. John's
head partly
in Con-
stantinople,
partly in
Rome.

Julian the
Apostate
had it
burned.

The charger
is at Genoa.

Which St.
John's head
is at
Amiens?

[fol. 49 v]

Well of Job.

The
Samaritan
sect.

Their creed
and sacred
books.

Their
clothing.

And the forpartie of the heed til vnder the chyn is at Rome in the chirche of seynt SILUESTRE, where ben Nonnes of an hundred ordres þt it is ȝit aþ broyly as þough it were half brent, For the Emperour IULIANUS 4 aboueseyd of his cursedness þ malice let brennen þat partie with the oþer bones þt ȝit it scheweth. And this thing hath ben prened boþie be Popes þt by Emperours. And the jowes benetþ þat holden to the chyn þt a partie 8 of the assches þt the platere þat the hed was leyd in whan it was smyten of is at GENE, And the Geneweyes maken of it gret feste, And so don the Sarazynes also. And summey seyn þat the heed of seynt Ioþn is at AMYAS in 12 Picardye And oþer men seyn þat it is the heed of seynt Ioþn the bysschop; I wot nere, but god knoweth. ¹ But in what wyse þat men worshipen it the blessed seynt Ioþn holt him apayd. Fro this eytee of SEBAST vnto 16 IERUSALEM is .xij. myle And betwene the hilles of þat contree þere is a welle þat .iiij. sithes in the ȝeer chaungeth his colour, somtyme grene somtyme reed somtyme clear þt somtyme trouble, And men elepen þat welle 20 IOB And the folk of þat contree þat men elepen SAMARITANES weren converted þt baptized by the Apostles, but þei holden not wel here doctryne, And aþ weys þei holden lawes by hem self, varyenge from cristene men, 24 from Sarrazines, Iewes þt paynemes. þt the samaritanes leeven wel in o god And þei seyn wel þat þer is but only o god þat aþ formed þt aþ schaþ deme And þei holden the bible after the lettre And þei vsen the psawtere 28 as the Iewes don And þei seyn þat þei ben the right sones of god, And among aþ oþer folk þei seyn þat þei ben best belonerd of god, And þat to hem belongeth the heritage þat god behighte to hise beloued children. And 32 þei han also dyuerse cloþinge þt schapp to loken on þan oþer folk han, for þei wrappen here hedes in red lynnene cloþ, in difference from oþere. And the Sarazines wrappen here hedes in white lynnene cloþ, And the 36

eristene men þat dwellen in the contree wrappen hem in
blew of ynde, And the Iewes in ȝelow cloth. In þat
contree dwellen manye of the Iewes payenge trybute as
þe eristene men don. And ȝif ȝee wil knowe the *lettres* þat the
Iewes vsen þei ben suche. And the names þen As þei
clepen hem writen abouen in manere of here. A . B . C.

The Hebrew
alphabet.

[Another alphabet.]

OF THE PROUINCE OF GALILEE + WHERE
ANTECRIST SCHALL BEN BORN; OF NAZA-
RETH; OF THE AGE OF OURE LADY; OF
THE DAY OF DOOM, + OF THE CUSTOMES OF
IACOBITES, SURRYENES + OF THE VSAGES
OF GEORGYENES.

CH. XIV.
[fol. 49 b]

FRONT this contree of the samaritanes þat I hane
8 spoken of before gon men to the playnes of
GALILEE And men leuen the hilles on þat o partye. galilee.
And GALILEE is on of the prouynces of the holy lond,
And in þat prouynce is the cytee of NAYM + CAPHARNAUM
12 + CHOROSAYM and BETHSAYDA. In this BETHSAYDA was
seynt Peter + seint Andrew born And þens a .iiij. myle
is CHOROSAYM + .v. myle fro CHOROSAYM is the cytee of chorazin.
CEDAR whereof the psauter speketh: Et habitauit cum
16 HABITANTIBUS CEDAR, þat is for to seye: And I hane
dwelled with the dwellynge men in Cedar. In CHORO-
SAYM schall ANTECRIST be born, as summen seyn, And
oþer men seyn he schall be born in Babyloyne. For the
20 prophete seyth: DE BABILONIA COLUBER EXIET, QUI
TOTUM MUNDUM DEUORABIT, þat is to seyne: Out of
Babiloyne schal come a worm þat schal deuouren al the
world. This ANTECRIST schall be norysscht in BETH-
24 SAYDA + he schall regnē in CAPHARNAUM And þefore
seyth holy writh: VE TIBI CHOROSAYM, VE TIBI BETH-
SAYDA, VE TIBI CAPHARNAUM! þat is to seye: Wo be

The birth-
place of
Antchrist.

Cana of
Galilee.

[¹ fol. 50 a]

Architri-
clinus =
ruler of the
feast.

Endor,
Kishon.

Deborah.

Queen
Jezabel.

The hills of
Gilboa
cursed by
David after
Saul's
defeat.

Bethshan, or
Scythopolis.

Nazareth.

to þe CHOROSAYM, Wo to þe BETHSAYDA, Wō to þe CAPHARNAUM! And aH theise townes ben in the lond of GALILEE And also the CANE of GALILEE is .iiij. myle fro NAZARETH. Of þat eytee was SYMON CHANANEUS ⁴ t his wif Canee of the which the holy Euangelist speketh offe. ¹ þere dide oure lord the firste myracle at the weddyng of Architriclyn whan he turned water in to wyn. And in the ende of Galilee at the hilles was ⁸ the Arke of god taken t on þat oþer syde is the mownt hendor or hermon And þere aboute goth the broke of Torrens Cison þat somtyme was elept the broke Radunu. And þere besyde Barach þat was Abymelech ¹² sone with sone of Delbore the prophetisse ouercam the oost of ydumea whan Cysara the kyng was slayn of GebeH the wif of Aber t chaced beþonde the flom Iordan be strengthe of swerd, zeb and zebee t Salmana t þere ¹⁶ he slowgh hem. Also a .v. myle fro Naym is the eytee of Iezrael, þat somtyme was elept zarym, of the whiche eytee Iexabel the cursed queen was lady t queen þat toke awey the vyne of Nabaoth be hire strengthe. ²⁰ Faste by þat eytee is the feld MAGEDE in the whiche the kyng Ioras was slayn of the kyng of Samarie And after was translated t buried in the mount Syon. And a myle fro Iezrael ben the hilles of Gelboe, where Saul ²⁴ t Ionathas þat weren so faire dyeden, wherfore David cursed hem as holy writh seyth: MONTES GELBOE NEC ROS NEC PLUUIA t CETERA, þat is to seye: ȝee hilles of gelboe nouþer dew ne reyn com vpon ȝou. And a myle ²⁸ fro the hilles of Gelboe toward the est is the eytee of Cytople þat was elept before Bethsayn And vpon the walles of þat eytee was the hed of Saul honged. Afte gon men be the hiH besyde the pleynes of Galilee ³² vnto Nazareth where was wont to ben a gret eytee and a fair, but now þere is not but a lytell village t houses a brood here t þere. And it is not walled t it sytt in a litih valeye t þere ben hilles aH aboute. þere was ³⁶

1. 6, speketh offe, repeated in C.

1 oure lady born, but sche was gotten at Ierusalem. And because þat oure la[d]y was born at Nazareth þefore bare oure lord his surname of þat town. þere toke Ioseph 4 oure lady to wyf whan sche was .xiiij. ȝeere of age And

[1 fol. 50 b]

The Ave
Maria.

þere GabrieH grette oure lady seyenge: Aue gracia plena dominus tecum, þat is to seyne: Heyl fuH of grace oure lord is with þe. And this salutacion was don in a 8 place of a gret awteir of a faire chirche þat was wont to be somtyme, but it is now all downe. t men han made a lityH reseeyt besyde a pylere of þat chirche for to reseeyue the offrynges of pilgrymes And the sarrazines

12 kepen þat place fuH derely for the profyte þat þei han þereofle And þei ben fuH wykked sarrazines t crueH t more dispitous þan in ony oþer place t han destroyed alH the chirches. þere nygl̄ is Gabrielles welle where

The wicked
Saracens.

16 oure lord was wont to bathe him whan he was ȝong And fro þat welle bare he water oftentyme to his moder And in þat welle sche wosch̄ oftentyme the clowtes of hire sone Ihesu crist, And fro Ierusalem vnto thider

The well in
which the
infant
Christ
bathed.

20 is .iiij. iourneyes. At Nazareth was oure lord norisscht, Nazareth is als meche to seye as flour of the gardyn And be gode skyH may it ben clept flour, for þere was norisscht the flour of lyf, þat was crist Ihesu. And

The Flower
of the
Garden.

24 .ij. myle fro Nazareth is þe eytee of Sephor be the weye þat goth̄ fro Nazareth to Aeon. And an half myle fro Nazareth is the lepe of oure [lord](¹), for the lewes ladden [him](²) vpon an high roche for to make [him](²) lepe

The leap of
Our Lord.

28 down t haue slain [him](³) but Ihesu passed amonges hem t lept̄ vpon another roche t zit ben the steppes of his feet sene in the roche where he allyghte. And þefore seyn summen whan þei dreden hem of thefes in ony

A charm
against
robbers.

32 weye or of enemys: IHESUS AUTEM TRANSIENS PER MEDIUM ILLORUM IBAT, þat is to seyne: Ihesus forsothe passynge be the myddes of hem he wente, In tokene t mynde þat oure lord passed þorȝhout the lewes crueltee

[2 fol. 51 a]

36 t scraped sally fro hem, so surely mowe men passen the

(1) lady, C.

(2) hire, C.

(3) hire, C.

perile of thefes. And þan sey men .ij. vers of the psauter .ij. sithies : IRRUAT SUPER EOS FORMIDO t PAUOR IN MAGNITUDINE BRACHIJ TUI DOMINE. FIANT IMMOBILES QUASI LAPIS DONEC PERTRANSEAT POPULUS TUUS DOMINE 4 DONEC PERTRANSEAT POPULUS TUUS ISTE QUEM POSSEDISTI.

Our Lady's life.

Mount Tabor.

The Transfiguration.

[¹ fol. 51 b]

Doomsday.

And þanne may men passe with outen perile. And ȝee schuh vnderstonde þat oure lady hadde child whan sche was .xv. ȝeere old and sche was conuersant with hire sone .xxiiij. ȝeer t .ij. monethes And after the passioune of oure lord sche lynede .xxiiij. ȝeer. Also fro Nazareth men gon to the mount Thabor t þat is a .iiij. myle t it is a fuþ faire hiþ t wel high, where was wont to ben 12 a toun t many chirches but þei ben al destroyed, but ȝit þere is a place þat men clepen the scole of god, where he was wont to techen his disciples t tolde hem the priuytees of heuene. At the foot of þat hiþ Melchisedech 16 þat was kyng of Salem in the turninge of þat hiþ mette Abraham in comynge aȝen from the bataylle whan he had slain Abymelech t þis Melchisedech was bothe kyng t prest of Salem þat now is cleped Ierusalem. In þat hiþ Thabor oure lord transfigured him before seynt Peter seynt Ioðn and seynt Iame And ȝere þei sawgh gostly Moyses t Elye the prophetes beside hem And þerfore seyde seynt Peter: DOMINE BONUM EST NOS nre 24 ESSE, FACIAMUS HIC TRIA TABERNACULA, þat is to seye: Lord it is gode for vs to ben here, make wee here .iiij. dwellyng places. And ȝere herd þei a voys of the fadir ¹þat seyde: HIC EST FILIUS MEUS DILECTUS IN QUO MIHI BENE 28 COMPLACUI. And oure lord defended hem þat þei scholde not teH þat avisioune til þat he were rysen from deth to lyf. In þat hiþ t in þat same place at the day of doom .iiij. Aungeles with .iiij. trompes schuh blownen t reysen al 32 men þat hadden suffred deth sith that the world was formed from deth to lyue. And schuh comen in body [and] (¹) soule to juggement before the face of oure lord in the vale of Iosaphath. And the doom schah ben on Estre 36

(¹) Missing, C.

day, such tyme as oure lord aroos, And the dom schal
 begynne such houre as oure [lord]⁽¹⁾ descended to he^H &
 dispoyle it. For at such houre schal he despoyle the
 4 world & lede his chose[n]e to blisse & the oþere schal he
 condemyne to perpetu^H peynes. And þanne schal euery
 man haue after his dissert ouþer gode or euy^H but ȝif the
 mercy of god passe his rightwisness. Also a myle from
 8 mount Thabor is the mount heremon & þere was the cytee
 of Naym. Before the ȝate of þat cytee reyzed oure lord
 the wydewes sone þat had no mo children. Also .ij.
 myle fro Nazareth is the castell Saffra of the whiche the
 12 sones of zebedee & the sones of Alpheee weren. Also a .vij.
 myle fro Nazareth is the mount kayn & vnder þat is a
 welle And besyde þat welle lameeh Noees fader slough
 kaym with an arwe. For this kaym wente þorȝi breres
 16 & busshes as a wylde best & he had lyued fro the tyme
 of Adam his fadir vnto the tyme of Noe & so he lyued
 nyg^H to .M.M. ȝeer, And this Lamech was a^H blynd for
 elde. Fro Saffra me gothi to the see of Galylee & to the
 20 cytee of Tyberye þat sytt vpon the same see And a^H
 be it þat men clepen it a see ȝit is it nouþer see ne arm of
 the see, for it is but ¹a stank of freschi water þat is in
 lengthe .c. furlonges & of brede .xl. furlonges & hathi within
 24 him gret plentee of gode fissa^H & rennethi into flom Iordan.
 The cytee is not fu^H gret but it hathi gode bathes within
 him And þere as the flom Iordan parteth fro the see
 of Galilee is a gret brigge where men passen from the lond
 28 of promyssiou[n] to the lond of kyng Baazan & the lond of
 Gerrasentz þat ben aboute the flom Iordan And the begyn-
 nyng[e] of the see of Tyberie. And fro þens may men
 go to Damask in .ij. dayes be the kyngdom of Traconye,
 32 the whiche kyngdom lasteth fro mount heremon to the
 see of Galilee or to the see of Tyberie or to the see of
 Ienazareth & a^H is o see, And this [is] the stank þat I
 haue told ȝou, But it changeth þus the name for the names
 36 of the cytees þat sytten besyde hem. Vpon þat see wente

Hermon and
the city of
Nain.

Mount Cain.

The Sea of
Galilee is
only a lake.
[1 fol. 52 a]

The city of
Tiberias.

Bashan and
Gerasa
beyond
Jordan.

(1) Missing, C.

Our Lord
walked on
the sea.

The net full
of fishes.

The miracle
of the loaves
and fishes.

A dart cast
at Our Lord
grows to a
tree.

[¹ fol. 52 b]

Capernaum
and Saphor.

City of Dan.

Cesarea
Philippi.

Extent of
the Holy
Land.

oure lord drye feet And þere he toke vp seynt Peter whan he began to drenche within þat see t̄ seyde to him: **MODICE FIDEI, QUARE DUBITASTI?** And after his resurrexioun oure lord appered on þat see to his disciples 4 t̄ bad hem fysschen t̄ filled al the nett ful of gret fisslies. In þat see rowed oure lord often tyme t̄ þere he called to him seynt Peter, seynt Andrew, seynt Iames t̄ seynt Ioñin the sones of zebedee. In þat cytee 8 of Tyberie is the table vpon the whiche oure lord eete vpon with his disciples after his resurrexioun t̄ þei knewen him in brekyng of bred as the gospell seyth: **ET COGNO- UERUNT EUM IN FRACTONE PANIS.** And nygh þat cytee 12 of Tyberie is the hil where oure lord fedde .v. Mit persones with .v. barly loues t̄ .ij. fisslies. In þat cytee a man cast an bremynge dart in wratthe after oure lord t̄ the hed smot in to the erthe t̄ wax grene t̄ it 16 growed to a gret tree t̄ ¹³it groweth t̄ the bark þere of is al lyk coles. Also in the hed of þat see of Galilee toward the Septemtryon is a strong castel t̄ an high þat hight Saphor t̄ fast beside it is **CAPHARNAUM;** with 20 in the lond of promyssioun is not so strong a castel t̄ þere is a gode towne benethe þat is clept also Saphor. In þat castel seynt Anne oure ladyes moder was born And þere benethe was Centurioes hous. **þat** contree 24 is clept the Galilee of folk þat weren taken to tribute of Sabulon t̄ of Neptalm. And in azen comynge fro þat castel a .xxx. myle is the cytee of Dan **þat** somtyme was clept Belynus or Cesaire Philippon, **þat** sytt 28 at the foot of the mount of lyban, where the flom Iordan begynneth. **þere** begynneth the lond of promyssioun t̄ dureth vnto Bersabee in lengthe in goynge toward the ^{xx} north into the South t̄ it conteyneth wel a .ix. myles. t̄ of 32 lengthe, **þat** is to seye fro Iericho vnto Iaffe, t̄ **þat** conteyneth a .xl. myle of lombardye or of oure contree **þat** ben also lytyH myles; þeise be not myles of Gascoyne ne of the prouynce of Almayne, where ben grete myles. And 36 wite þe weH **þat** the lond of promyssioun is in Sirye For

the Reme of Syrie dureth fro the deserte of Arabye vnto Cecyle And þat is Ermonye the grete, þat is to seyne fro the south to the north. t fro the est to the west it dureth fro the grete deserte of Arabye vnto the west see. But in þat Reme of Syrie is the kynglom of Iudee t many oþer prouynces as Palestyn, Galilee, lity Cilicie t many oþere. In þat contree t oþer contrees 8 besþonde þei han a custom whan þei schulH vsen werre t whan men holden sege abouten cytee or casteH t þei withjnnen dur not senden ont messagers ^[1 fol. 53 a] from lord to lord for to aske sokour þei maken here

Syria extends from Arabia to Cilicia.

Its divisions.

The pigeon post.

12 lettres t bynden hem to the nekke of a coluer t leton the coluer flee t the colueren ben so taughte þat þei flean with þo lettres to the verry place þat men wolde sende hem to. For the colueres ben norysscht in þo places where

16 þei ben sent to t þei senden hem þus for to beren here lettres. And the colueres retournen azen whereas þei ben norisscht t so þei don comounly. And þee schulH vnderstonde þat amonges the sarazines o part t other,

The pigeons fly home.

20 duellen many cristene men of many maneres t dyuerse names t aH ben baptizid t han dyuerse lawes t dyuerse customes. But aH beleuen in god the fader t the sone t the holy gost, But aH weys fayle þei in somme articles

Variety of Christian sects in the East.

24 of oure feyth. Somme of þeise ben elept Iacobites for seynt Iame conuerted hem t seynt Iohn baptizid hem; þei seyn þat a man schal maken his confessiouon only to god t not to a man, for only to him scholde man

Jacobites.

28 zolden him gylty of aH þat he hath mysdon. Ne god ordeyned not ne neuer denysed ne the propheete nouther þat a man scholde schryuen him to another, as þei seyn but only to god, as Moyses writeth in the Bible t as

Their views on confession.

32 David seyth in the psawter boke: CONFITEBOR TIBI DOMINE IN TOTO CORDE MEO, And: DELICTUM MEUM TIBI COGNITUM FECI t : DEUS MEUS ES TU t CONFITEBOR TIBI, And: QUONIAM COGITACIO HOMINIS CONFITEBITUR

The psalms on confession.

36 TIBI t CETERA. For þei knownen aH the bible t the psautere t þefore allegge þei so the *lettre* but þei alleggen not the

Auctoritees þus in latyn but in here langage ful appertely
þ seyn wel þat David þ oþere prophetes seyn it. Natholes

The Church
Fathers.

seynt Austyn þ seynt Gregory seyn þus, AUGUSTINUS:

QUI SCELERA SUA COGITAT þ CONUERSUS FUERIT VENIAM 4

[¹ fol. 53 b] SIBI CREDIT. ¹ Gregorius: DOMINUS POCIUS MENTEM QUAM

VERBA RESPICIT. And seynt Hillary seyth: LONGORUM

TEMPORUM CRIMINA IN ICTU OCULI PEREUNT SI CORDIS

NATA FUERIT CONPUNCTIO. And for suchie auctoritees pei 8

seyn þat only to god schall a man knouleche his de-

fautes, ȝeldynge him self gylty þ cryenge him mercy þ 12

behotynge to him to amende himself. And þerfore

Confession
in the smoke
of incense.

whan þei wil schryuen hem þei taken fyre þ sette it

besyde hem þ casten þer in poudre of frankencens þ in

the smoke þerof þei schryuen hem to god þ cryen him

mercy. But soþli it is þat this confessiou[n] was first þ

kyndely, but seynt peter the apostle þ þei þat camen after 16

him han ordeyned to make here confessiou[n] to man

þ be gode resoun. For þei perceyueden wel þat no

sykness was curable, gode medycyne to leye þerto but

ȝif men knewen the nature of the maladie. And also 20

no man may ȝeu[n] enemable medycyne but ȝif he knowe

the qualitee of the dede. For o synne may ben gretter

in o man þan in another þ in o place þ in o tyme þan

in another þ þerfore it behoveth him þat he knowe the 24

kynde of the dede þ þerepon to ȝenen him penance.

who is the
physician
of souls.

þere ben oþere þat ben clept SURIENES and þei holden

the beleeve amonges vs þ of hem of Grece. And þei vsen

aH berdes as men of Grece don þ þei maken the sacrament 28

of therf bred þ in here langage þei vsen lettres of Sarazines,

but after the misterie of holy chirche thei vsen lettres

of Grece þ þei maken here confessiou[n] right as the

Syrians hold
an inter-
mediate
position.
Consecra-
tion of
unleavened
bread.

Iacobites don. þere ben oþere þat men clepen GEORGYENES 32

þat seynt George conuerted þ him þei worshipen more

þan ony other seynt þ to him pei erien for help þ þei

camen out of the Reme of George; þeise folk vsen cronnes

schauen. ² The clerkes han rounde cronnes þ the lewed 36

Georgians.

men han crownes aH square þ þei holden cristene lawe

Various
shapes of
their
tonsures.

[² fol. 54 a]

as don þei of Greece of whom I haue spoken of before.

Otherere þere ben þat men clepen cristene men of gyrdynge
for þei ben alþ gyt abouen. And þer ben oþere þat Christians of
girding and
other sects.

4 men clepen Nestoryenes, And summe Arryenes, Summe
Nubyenes, Summe of Grees, summe of Ynde & summe
of Prestre Iofines lond. And alþ þeise han manye
articles of oure feyth & to otherere þei ben varyaunt & of
8 here variance were to longe to telle & so I wil leue as
for the tymē withouten more spekyng of hem.

OF THE CYTEE OF DAMASCE; OF .IIJ. ch. xv.
WEYES TO IERUSALEM: ON BE LONDE & BE
SEE, ANOTHER MORE BE LONDE þAN BE
SEE, AND THE THRIDDE WEYE TO IERU-
SALEM: AELL BE LONDE.

NOW after þat I haue told you sum partye of folk in
the contrees before [said] ⁽¹⁾ now wil I turnen aȝen
12 to my weye for to turnen aȝen on this half. þanne whoso
wil go fro the lond of GALILEE of þat þat I haue spoke for
to come aȝen on this half, men comen aȝen be Damasce þat
is a ful fayr cytee & ful noble & ful of alþ marchandises

The way
from the
Holy Land
to Europe.

Damascus.

16 And a .iiij. iorneyes long fro the see & a .v. iorneyes fro
Ierusalem. But vpon Camaylles / mules / hors / drome-
daries & oþer bestes men earyen here marchandise thider,
And thider comen the marchautes with marchandise be
20 see from ynde, perse, Caldee Ermonye & of manye oþere
kyngdomes. This cytee founded Helizens Damaseus þat
was ȝoman & despenser of Abraham before þat ysaac was
born, for he thoughte for to haue ben Abrahames heir

MERCHANTS
from all
parts meet
here.

Its epony-
mous hero
Eliezer.

24 & he named the toun after his surname Damasce. And
in þat place where Damasc was founded kaym slough
Abel his brother And besyde damasc is the mount Seyr.
In þat cytee of Damasce þer is gret plentee of welles And
28 within the cytee & withoute ben many fayre gardynes
& of dynurse frutes. Non oþer cytee is not lyche in

its fair
gardens.

(1) Missing, C.

comparisoun to it of faire gardynes & of faire desportes. The cytee is gret & ful of peple & wel walled with double walles. And þere ben manye Phisieyens And seint Poul himself was þere a phisieyen for to kepen mennes bodyes in hele before he was conuerted & after þat he was phisicien of soules. And seynt luk the Euangelist was disciple of seynt Poul for to lerne phisik & many oþere. For seint Poul held þanne scole of phisik. And neere 8 beside damasce was he conuerted & after his conuersiou[n] he duelte in þat cytee .iiij. dayes withouten sight & withouten mete or drinke And in þo .iiij. dayes he was ravischt to heuene & þere he saugh many preuytees of 12 oure lord. And faste beside damasee is the caste[n] of Arkes þat is bothe fair & strong. From Damasce men comen aȝen be oure lady of Sardenak, þat is a .v. myle on this half damasce & it sytt vpon a roche & it is a 16 ful faire place & it semeth a caste[n] for þere was wont to ben a caste[n], but it is now a ful faire chirche. And þere withinne ben monkes & nonnes cristene And þer is a vowt vnder the chirche where þat cristene men duellen 20 also & þei han many gode vynes. And in the chirche behynde the high awtere in the wa[n] is a table of blak wode on the whiche somtyme was depeynted an ymage of oure lady þat turneth into flesch, but now the ymage scheweth but liti[n]. But a[n] weys be the grace of god þe

The miracu-
lous image.

[fol. 55 a]
Evil habits
of the
Tartars.

[A long gap here occurs in the Cotton MS. As the only alternative text is in a more Northern dialect, we print it in appendix.]

& þei eten houndes, cattes, ratouns & all oþere wylde bestes. And þei haue no wode or e[n] lyty[n] And þerfore þei warmen & sethen here mete with hors dong & cow 28 dong & of oþer bestes dried aȝenst the sonne. And princes & oþere eten not but ones in the day & þat but

lytiH t þei ben right foule folk t of euyl kynde. And in somer be all þo contrees fallen many tempestes t many hidouse thondres t leutes And selen meche peple t bestes
4 also full oftentyme. And sodeynly is þere passynghe hete t
sodeynly also passynghe cold And it is the foulest contree
t the most cursed and the porest þat men knownen. And here prince þat gouerneth þat contree þat þei clepen
8 BATHO, duelleth at the eytee of Orda. And treuly no
gode man scholde not duellen in þat contree, For the
lond t the contree is not worthi houades to dueH jnne;

It were a gode contree to sowen jnne thristeH t breres
12 t broom t thornes t breres, t for non oþer þing is it not
good. Natholes þere is gode lond in sum place but it
is pure litih as men seyn. I haue not ben in þat contree
ne be þo weyes but I haue ben at oþer londes þat marchien

16 to þo contreyes As in the lond of Russye t in the lond of
Nyflan t in the reme of Crako t of lette t in the reme of
Daresten t in manye oþer places þat marchien to þo costes,
but I wente never be þat weye to Ierusalem, Wherfore I

20 may not wel teH you the manere. But ȝif this matiere
plese to ony worthi man þat hath gon be þat weye he
may telle it ȝif him lyke to þat entent þat þo þat wolen go
by þat weye and maken here viage be þo costes mowen

24 knownen what weye is þere. For nonan may passe be þat
weye godeley but in tyme of wynter for the perilous
wates t wykkede mareys þat ben in þo contrees, þat
nonan may passe but ȝif it be strong frost t snowe

28 abounen, for ȝif the snow ne were men myght not gon vp
on the yse ne hors ne carre nonþer t it is wel a .iiij.
iourneyes of suchie weye to passe from Prusse to the
lond of sarazin habitable. And it behoueth to the

32 cristene men þat schuh werre aȝen hem every zeer to bere
here vitayles with hem, for þei schuh fynde þere no good,

And þan most þei let earye here vitaylle vpon the yse with
carres þat haue no wheeles þat þei clepen Sleyes, And als

36 longe as here vitailles lasten þei may abyde þere but no
longer, For þere schuh þei fynde no wight þat wil selle

Wretched
climate of
their
country.

Batu, khan
of the
Golden
Horde.

Only weeds
will grow
there.

Russia,
Livonia,
Cracow,
Lithuania
and
Daresten.

The marshes
can only be
passed in
winter, on
the ice.

[fol. 55 b]

Sledges or
sleighs for
moving sup-
plies over
the ice.

The spies
call the
warriors
together
when
strangers
pass.

The natives
live near
their stoves.

Why it is
cold in the
North and
hot in the
South.

hem ony vitaille or ony thing. And whan the spyes seen ony cristene men comen vpon hem þei rennen to the townes & cryen with a lowl voys KERRA KERRA KERRA & þan anon þei armen hem & assemble hem togydere. 4 And ȝee schulȝ vnderstonde þat it freseth more strongly in þo contrees þan on this half & þerfore hath euery man stewes in his hous & in þo stewes þei eten & don here occupacions alþ þat þei may. For þat is at the north parties þat men clepen the septentrioneȝ where it is alþ only cold, For the sonne is but lytiȝ or non toward þo contreyes & þerfore in the Septemtryon þat is verry north is the lond so cold þat noman may dueȝ þere & in the 12 contrarye toward the south it is so hoot þat noman ne may dueȝ þere, be cause þat the sonne whan he is vpon the South casteth his bemes alþ streight vpon þat partye. 16

CH. XVI. OF THE CUSTOMES OF SARASINES, & OF HIRE LAWES, & HOW THE SOUDAN ARRESOND ME AUTOOUR OF THIS BOOK, AND OF THE BE GYNNYNGE OF MACHOMETE.

The religion
of Saracens.
[1 fol. 56 a]

The Coran.

Paradise
according to
Muhamma-
dans.

NOW because þat I haue spoken of sarazines & of here contre now ȝif ȝee wil knowe a partye of here lawe & of here ¹belene I schalȝ tellȝ you after þat here book þat is clept ALKARON telleth, And summen clepen þat book 20 MESHAF & summe clepen it HARME after the dyuerse langages of the contree, The whiche book Machamete toke hem. in the whiche boke among oþer thinges is writen, as I haue often tyme seen & radd, þat the gode schulȝ gon to 24 paradys & the enele to helle & þat beleeuen alþ sarazines. And ȝif a man aske hem what paradys þei menen þei seyn to paradys þat is a place of delytes where men schulȝ fynde alþ maner of frutes in alþ cesouns & ryueres rennyng 28 of mylk & honȝ & of wyn & of swete water & þat þei schulȝ haue faire houses & noble every man after his dissert made of preuous stones & of gold & of syluer. And þat euery

man schaſſ haue iiiiij. wylles all maydenes t he schaſſ haue
ado enery day with hem t ſit he schaſſ fynden hem alſ
weys maydenes. Also þei beleuenen t speken gladly of the
4 virgine Marie t of the Incarnacionn And þei ſeyn þat
Marie was taught of the Angel t þat Gabrieſ ſeyde to
hire þat ſche was forehoſen from the begynnyng of the
world t þat he ſchewed to hire the Incarnacionn of Ihesu
8 crift t þat ſche conceyued t bare child mayden t þat
wytnesseſſ here boke t þei ſeyn also þat Ihesu crift
ſpak als ſone as he was born t þat he was an holy
prophete t a trewe in woord t dede t meke t pylous

Teaching of
the Coran
on the Virgin
and the
Incarnation.

12 t rightfull t with outen ony vyeo. And þei ſeyn also

The Sar-
acens believe
Christ to be
free from
ſin.

þat whan the Angel ſchewed the Incarnacionn of crift
vnto Marie ſche was ȝong t had gret drede. For þere was

16 wyecheerraft þat men clepen Taknia þat be his enchaun-
mentes cowde make him in lykness of an Angel t wente

Mary mis-
took Gabriel
for the
enchanter
Taknia, who
deceived
maidenſ.

often tymes t lay with maydenes t þerfore Marie dredde
lest it hadde ben Taknia þat eam for to deceyue the

p fol. 56 b]

20 maydenes. And þerfore ſche coniured the Angel þat he
ſcholde teſſ hire ȝif it were he or noſ And the angel
answerde t ſeyde þat ſche ſcholde haue no drede of him
for he was very messenger of Ihesu crift. Also here book

24 ſeyth þat whan þat ſche had childefd vnder a palme tre
ſche had gret ſchame þat ſche hadde a child t ſche grette
t ſeyde þat ſche wolde þat ſche hadde ben ded; And
anon the child ſpak to hire t comforted hire t ſeyde:

christ com-
forts his
Mother as
soon as born.

28 Moder ne dysmaye þe nouȝt, for god hath hid in þe his
preuytees for the ſaluation of the world. And in oþere
many places ſeyth here ALKARON þat Ihesu crift ſpak als
ſone as he was born. And þat book ſeyth also þat Ihesu

Perfections
of Jesus.

32 was ſent from god alſ myglity for to ben myronr t
ensample t tokne to alle men. And the Alkaron ſeyth
also of the day of doom, how god ſchall come to deme alſ
maner of folk t the gode he ſchall drawen on his syde

The Coran's
teaching on
Doomsday.

36 t putte hem into bliſſe, And the wykkede he ſchall
condempne to the peynes of heſſ. And amouges alſ

Jesus was
more than
prophet.

propheteſ Ihesu was the moſte excellent & the moſte worthi next god, And þat he made the gospelles in the whiche is gode doctryne & helefuſt, ful of eſhjaritee⁽¹⁾ & sothfastneſſ & trewe prechinge to hem þat beleuenen in god 4 And þat he was a verry propheſe & more þan a propheſe & lyued withouten synne & þaf sygħt to þe blynde & helede the lepres & reyſede dede men & steigh to henene. And whan þei mowe holden the boke of the gospelles of oure 8 Lord writhen & namely MISSUS EST ANGELUS GABRIEL, þat gospell þei seyn þo þat ben lettred often tymes in here orisounſ & þei kiffen it & worshipeſ it with gret denociouſ. þei fasten an hool moneth in the zeer & eten 12 nouȝt but be nygħte & þei kepon hem from here wyfes alſo þat moneth. But the ſeke men be not conſtreyned to þat fast. Also this book ſpekketh of Iewes & ſeyth þat þei ben curſed for þei wolde not beleuen þat Ihesu eriſt was 16 comen of god & þat þei lyeden falſely on Marie & on hire ſone Ihesu eriſt ſeyenge þat þei haddeſt cruceyfyed Ihesu the ſone of Marie. For he was neñere cruceyfyed as þei ſeyn, but þat god made him to ſtyle vp to him withouten 20 dethi & withouten anoye, But he transfigured his lykneſſ into IUDAS SCARIOTH & him cruceyfeden the lewes & wenden þat it had ben Ihesus. But Ihesu ſteygh to henenes alſo quyk & þerfore þei ſeyn þat the eriſtene men 24 erren & han no gode knouleche of this & þat þei beleueſt folylly & falſly þat Ihesu eriſt was cruceyfyed. And þei ſeyn ȝit þat, & he had ben cruceyfyed, þat god had don aȝen his rightwiſneſſ for to ſuffre Ihesu eriſt þat was Innocent 28 to ben put vpon the croſs withouten gylt. And in this article þei ſeyn þat wee faylen & þat the gret rightwiſneſſ of god ne mylkē not ſuffre ſo gret a wrong. And in this 32 fayleſt here ſeyth, For þei knoulechen wel þat the werkes of Ihesu eriſt ben gode & his wordes & his dedes & his doctryne be his gospelles weren trewe & his miracles also trewe & the blessedē virgine Marie is good & holy mayden before & after the birthe of Ihesu eriſt, And þat alſo þat 36

The Rama-
dan fast.

[1 fol. 57 a]

The Coran
against the
Jews.

The Saracens believe
Judas
Iscarioth to
have been
crucified
instead of
Christ,

for God can-
not have
allowed the
Innocent to
ſuffer.

Many points
of agreement
between the
creeds of
Saracens
and Chris-
tians.

(1) claritee, C.

belauen perfectely in god schul ben saued. And be cause þat þei gon so ny oure feytl þei ben lyghtly conuerted to cristene lawe whan men preche hem And schewen hem dis-
4 tynetly the lawe of Ihesu crist + whan [men](¹) tellen hem of the propheeyes. And also þei seyn þat þei knownen wel be the propheecyes þat the lawe of Machomete schal fayle as ¹the lawe of the Iewes dide And þat the lawe of cristene

When well taught, they are easily converted.

[fol. 57 b]

8 peple schal laste to the day of doom. And ȝif ony man aske hem what is here beleuen, þei answeren þus + in this forme: Wee beleuen god formyour of heuene + of erthe + of alþ ofere thinges þat he made + withouten him
12 is no thing made. And we beleuen of thay of doom + þat euery man schal haue his meryte after he hath disserued And we beleue it for soþi alþ þat god hath seyd be the mouthes of his prophetes. Also Machomet commanded in

They believe in God, in Doomsday and in the prophets.

16 his ALKARON þat euery man scholde haue .ij. wyfes or .iiij. or .vij. but now þei taken vnto .ix. + of lemmaines als manye as he may susteyne. And ȝif ony of here wifes mys beren hem agenst hire husbonde he may caste hire out

Polygamy.

Divorcee

20 of his hous + departe fro him + take anoþer, But he schal departe with hire of his godes. Also whan men speken to hem of the fader + of the sone + of the holy gost þei seyn þat þei ben .ij. persones, but not o god, For here
24 Alkaron speketh not of the trynyte. But þei seyn wel þat god hath specie + eþ were he dowmb + god hath also a spirit þei knownen wel for eþ þei seyn he were not on lyue. And whan men speken to hem of the

The Saracens allow the three persons of the Trinity, but deny that they are one God.

The Word.

The Spirit.

28 Incarnacion how þat be the word of the Angel god sente his wysdom in to erthe + envymbred him in the virgyne Marie + be the woord of god schal þe dede ben reyzed at the day of doom, þei seyn þat it is soþi + þat the woord
32 of god hath gret strengthie, And þei seyn þat whoso knew not þe woord of god he scholde not knowe god. And þei seyn also þat Ihesu crist is the woord of god + so seyth hire ALKARON, where it seyth þat the Angel spak to Marie

(¹) Missing, C.
l. 12, thay = the day, phonetic or scribal.

[fol. 58 a]

and seyde: Marie, god schaſſ preche þe the ¹ gospel be the woord of his mowth \pm his name schaſſ be elept Ihesu erist. And þei seyn also þat Abraham was frend to god And þat Moyses was familier spekere with god \pm Ihesu erist was the woord \pm the spirit of god \pm þat Machomete was right messenger of god. And þei seyn þat of theise .iiij. Ihesu was the most worthi \pm the most excellent \pm the most gret so þat þei han many gode articles of oure feyth, ⁸ aſſ be it þat þei haue no parfite lawe \pm feyth as cristene men han. \pm þerfore ben þei lightly conuerted \pm namely þo þat vnderstonden the scriptures \pm the prophecyes, For þei han the gospelles \pm the prophecies \pm the byble writen ¹² in here langage. Wherfore þei conen meche of holy wrytt, but þei vnderstonde it not but after the *lettre* \pm so don the Iewes. For þei vndirstonde not the *lettre* gostly but bodily \pm þerfore ben þei repreued of þe wise þat gostly ¹⁶ vnderstonde it. And þerfore seyth Seynt Poul: LITERA OCCIDIT, SPIRITUS AUTEM VIUIFICAT. Also the sarazines seyn þat the Iewes ben cursed for þei han defouled the lawe þat god sente hem be Moyses, And the cristene ben ²⁰ cursed also, as þei seyn, for þei kepen not the commandementes \pm the preceptes of the gospel þat Ihesu erist taughȝe hem. And þerfore I schaſſ teſſ ȝon what the Soudan tolde me vpon a day in his chambre. He leet ²⁴ voyden out of his chambre aſſ maner of men, lordes \pm oþere, for he wolde speke with me in conseil. And þere he asked me how the cristene men gouerned hem in oure contree, and I seyde him right wel, thonked be god. \pm he ²⁸ seyde me treulych nay, for ȝee cristene men ne recche right noght how vntrewly to serue god; ȝee scholde ȝeuuen ensample to the lewed peple for to do wel \pm ȝee ȝeuuen hem ensample to don euyȝ. for the comownes vpon ³² festyfull dayes whan þei scholden gon to chirche ² to serue god, þan gon þei to tauernes \pm ben þere in glotony aſſ þe day \pm aſſ nyȝt \pm eten \pm drynken as bestes þat haue no reson \pm wite not whan þei haue ynow. And also the cristene ³⁶ men enforcen hem in aſſ maneres þat þei mowen for to

Christ is better than Abraham, Moses and Mahomet.

They interpret Holy Writ literally, not spiritually, like the wise.

Christians blamed for disobeying their own religion.

Churchmen give bad example.

Therefore the commons spend their holidays in gluttony.

[2 fol. 58 b]

fighten \pm for to desceynen \pm pat on \pm other, And þere-
 withalþ þei ben so proude \pm þei knownen not how to ben
 clothed, now long, now schort, now streyt, now large,
 4 now swerded, now daggered \pm in alþ manere gyses. þei
 scholden ben symple meke \pm trewe \pm fuþ of almesdele as
 Ihesu was in whom þei trowe, but þei ben alþ the con-
 trarie \pm euere enclynyn to the enyþ \pm to don enyþ. And immorality.
 8 þei ben so coneytous \pm pat for a lytyþ syluer þei sellen
 here doughtres, here sustres \pm here owne wyfes to putten
 hem to leecherie, And on withdraweth the wif of another
 \pm non of hem holdeth feyth to another, but þei defoulen
 12 here lawe \pm pat Ihesu crist betook hem to kepe for here
 saluaacioun. And þus for here synnes han þei lost alþ
 this lond \pm pat wee holden. For for hire synnes here god
 hath taken hem in to oure hondes, noȝt only be strengthle
 16 of oureself, but for here synnes. For wee knownen wel in
 verry sothi \pm pat whan ȝee seruen god god wil helpe ȝou,
 And whan he is with ȝou noman may ben agenst ȝou.
 And \pm pat knowe we wel be oure prophecyes, \pm pat cristene
 20 men seliþ wynnen aȝen this lond out of oure hondes
 whan þei seruen god more deuoutly. But als longe as þei
 ben of foul \pm of vnelene lyvynge as þei ben now wee haue
 no drede of hem in no kynde, for here god wil not helpen
 24 hem in no wise. And þan I asked him how he knew the
 state of alþ cristene men \pm he answarde me \pm pat he knew
 alþ the state of alþ contres of cristene kynges \pm princes
 \pm the state of the comounes also be his messangeres, \pm at
 28 he sente to alþ londes in manere as þei were marchamites
 of preeuous stones, of clothes of gold \pm of oþere ¹ things [1 fol. 59 a]
 for to knownen the manere of euyer contree amonges
 cristenenem. And þan he leet clepe in alþ the lordes \pm
 32 he made voyden first out of his chambre \pm þere he schewed
 me .iiij. þat were grete lordes in the contree \pm pat tolden
 me of my contree \pm of manye oþer cristene contrees als wel
 as þei had ben of the same contree \pm þei spak frensch
 36 right wel \pm the sowdan also, whereof I had gret meruaylle.
 Allas, \pm it is gret scaundre to oure feith \pm to oure lawe,

The pride of fashions in dress.

The Holy Land was lost through sin,

and shall be regained through righteousness.

Saracen informers report to the Soudan on the state of Christian countries.

[1 fol. 59 a]

The Soudan and his lords speak French.

What a
shame for us
to be re-
proved by
unbelievers!

whan folk þat ben withouten lawe schuh̄t repreuen vs t
vndernemen vs of oure synnes, And þei þat scholden ben
conuerted to crist t to the lawe of Ihesu be oure gode
ensamples t be oure acceptable lif to god, t so eonwerted 4
to the lawe of Ihesu crist, ben þorȝi oure wykkedness t
euyȝ luyngē fer fro vs t straungeres fro the holy t verry
beleeve schuh̄ þus appelen vs t holden vs for wykkede
lyueres t cursedē. And treuly þei sey soþi, For the 8

The Sar-
acons are
loyal to their
religion.

sarazines ben gode t feythfuȝ, For þei kepen entierly the
commandement of the holy book ALKARON þat god sente
hem be his messager Machomet, to the whiche, as þei seyn,
Seynt Gabrieȝ the aungel often tyme tolde the wille of 12

Mahomet
first was a
camel-
driver.

god. And ȝee schuh̄ vnderstonde þat Machamote was
born in Arabye, þat was first a pore knaue þat kepte
Cameles þat wenten with Marchantes for marchandise; t
so befeh̄ þat he wente with the marchandes in to Egipt 16
t þei weren þanne cristene in þo partyes. And at the
desertes of Arabye he wente in to a chapeȝ where a

His first
miracle.

Eremyte duelte, And whan he entred in to the chapeȝ
þat was but a lytiȝ t a low thing t had but a lityl dore 20
t a low, þan the entree began to wexe so gret t so large
t so high as þough it had ben of a gret mynstre or the
ȝate ¹ of a paleys. And this was the firste myraele the
sarazines seyn þat Machomete dide in his ȝouth. After 24
began he for to wexe wyse and riche t he was a gret
Astronomer t after he was gouernour t prince of the

[fol. 59 b] The Koreish.

lond of Corrodane t he geuernit ful wisely in such
manere þat whan the prince was ded he toke the lady to 28

Khadijah.

Fits of the
falling
sickness.

wyfe, þat highte Gadrige. And Machomete feh̄ often in
the grete sikeness þat men callen the fallynge euyȝ,
Wherfore the lady was ful sorȝy þat euere sche toke him
to husbonde. But Machomete made hire to beleeue þat 32
aȝ tynes whan he feh̄ so Gabriel the angel cam for to
speke with him t for the gret light t brightness of the
angeȝ he myghte not susteyne him fro fallynge; And
þerfore the sarazines seyn þat Gabriel cam often to speke 36
with him. This Machomete regned in Arabye the ȝeer

of oure lord Ihesu crist .vj. C. & x. and was of the generacioun of ysmael þat was Abrahames sone þat he ^{The prophet's descent.}
gat vpon Agar his chamberere. And þerfore þer ben
4 sarazines þat ben clept Ismaelytene, & summe Agaryenes
of Agar & the oþere propurly ben clept Sarrazines of Sarra
& summe ben clept Moabytes & summe Amonytes for the
ij. sones of Iothi, Moab & Amon þat he begatt on his
8 doughtres, þat weren aftirward grete erthlye prinees.

And also Machomete loued wel a gode heremyte þat
^{Names of the Arabs.}
duelled in the desertes a myle fro þat Mount Synay in
the weye þat men gon fro Arabye toward Caldee & toward

12 ynde, o day iourney fro the see, where the marchauntes
of Venyse comen often for marchandise. And so often
wente Machomete to this heremyte þat al his men weren
wroþie for he wolde gladly here this heremyte preche &
16 make his men wake al nyght, & þerfore his men
þoughten to putte the heremyte to deth. & so befel
vpon a nyght þat Machomete was dronken of gode wyn & t
he fel on slepe & his men toke Machometes swerd out of

20 his schethe whils he slepte & þere with þei slowgh this
heremyte & putten his swerd al blody in his schethe
aȝen. And at morwe whan he fond the heremyte ded
he was ful sory & wroþi & wolde haue don his men
24 to dethi, but þei al with on accord [suid] (1) þat he himself
had slayn him whan he was dronken & schewed him his
swerd al blody & he trowed þat þei hadden seyd soþi.

And þan he cursed the wyn & al þo þat drynken it,
28 And þerfore sarrazines þat ben deuout drynken neuere
no wyn; but summe drynken it preuyly, For ȝif þei
dronken it openly þei scholde ben repreued. But þei
drynken gode beuerage & swete & norysshynge þat is

32 made of Galameþ & þat is þat men maken sugre of,
þat is of right gode sauour & it is gode for the breest.
Also it befalleth sumtyme þat cristene men becomen
sarazines ouper for pouertee or for sympleness or elles
36 for here owne wykkedness; And þerfore the Archillamyn

^{The Nestorian Sergius,}

[p. fol. 60a]

<sup>murdered by
servants
during
Mahomet's
drunken-
ness.</sup>

<sup>The
Prophet
sorry</sup>

<sup>He curses
wine.</sup>

<sup>The Sar-
ra-
zins drink
“Galameþ”
instead.</sup>

<sup>The
renegade
Christians :</sup>

(1) Missing, C.

how ad-
mitted by
Saracen
divines.

or the Flamyn, [as]⁽¹⁾ oure E[r]ehebisshopp⁽²⁾ or Bisshopp.
Whan he resceyuet hēm seyth þus: LA ELLEC OLLA
SYLA MACHOMET RORES ALLA, þat is to seye: þere is no
god but on t Machomete his messenger. Now I haue 4
told ȝou a party of here lawe t of here customes I schal
seye ȝou of here lettres þat þei haue with here names t
the manere of hire figures, What þei ben.

[Another alphabet.]

And .ijjj. lettres þei haue more þan oþere for dyuersitee 8
P fol. 60b] of hire langage t speche, for als moche as þei speken in
here throtes. And wee in Englond haue in oure langage
t speche .ii. lettres mo þan þei haue in hire .A.B.C. t þat
is: þ t ȝ, the whiche ben clept þorn t ȝOGH. 12

The English
alphabet has
two extra
letters.

(1) os, C.

(2) Echebisshopp, C.

[PART SECOND:
THE COUNTRIES BEYOND THE
HOLY LAND.]

OF THE LONDES OF ALBANYE AND OF LIBYE; OF THE WISSHINGES FOR WACCHINGE OF THE SPERHAUK, & OF NOES SCHIPPE.

CH. XVII.

NOW sith I haue told you beforne of the holy lond & of þat contree abouten & of many weyes for to go to þat lond & to þe mount Synay & of Babyloyne & the more & the less & to oþer places þat I haue spoken beforne, now is tyme ȝif it lyke ȝou for to teH ȝou of the marches & Iles & dyuerse bestes & of dyuerse folk beyond theise marches. For in þo contrees bezonden ben many dyuerse contrees & many grete kyngdomes þat ben departed be the .iiij. flodes þat comen from paradys terrestre. For Mesopotayme & the kyngdom of Caldee & Arabye ben betwene the .ij. ryueres of Tygre & of Eufrates, And the 12 kyngdom of Mede & of Persye ben betwene the ryueres of Nile & of Tygres. And the kyngdom of Syrie where of I haue spoken beforne & Palestyne & Phenicie ben betwene Eufrates & the se Medyterrane. The whiche see 16 dureth in lengthe fro Mayrok vpon the see of Spayne vnto the grete see, so þat it lasteth bezonde Costantynople .MM. & .xl. myles of lombardye. And toward the see Oecyan & Inde is the kyngdom of Shithie Seythia.

20 þat is all closed with hilles And after vnder Schithie & fro the see of Caspie vnto the flom of Thamy is AMAZOYNE þat is the lond of FEMYNYE, where þat noman is bu[t] only all wommen. And after is Albanye a ful 24 gret reme, And it is clept Albanye be cause þat the folk ben whitere þere þan in oþer marches þere abouten; And in þat contree ben so gret houndes & so stronge þat þei assaylen lyouns & selen hem. And þanne after is Hircanye 28 Bactrie Hiberye & many oþer kyngdomes. And betwene the rede see & the see occyan toward the south is the kyngdom of Ethiope & of libye the hyere, The whiche lond of Lybye þat is to seyne libye the lowe þat begynneth at

The countries beyond the Holy Land.

The four rivers of Paradise.

The Mediterranean.

Feminye.
Albania.

Hircania,
Bactria,
Iberia.

[1 fol. 61a]
Lybia.

the see of Spayne fro þens where the pyleres of hercules
ben And dureth vnto aneyntes Egipt þ toward Ethiope.
In þat contre of libye is the see more high þan the lond
þ it semeth þat it wolde couere the (1) erthe þ natheles 4
ȝit it passeth not his markes. And men seen in þat
contre a mountayne to the whiche noman come. In this
lond of libye whoso turneth toward the Est the schadewe
of himself is on the right syde And here in oure contree 8
the schadwe is on the left syde. In þat see of libye is
no fisch, for þei mowe not lyve ne dure (2) for the
gret hete of the sonne, because þat the water is euernore
boyllyng for the gret hete. And many oþere (3) londes þer 12
ben, þat it were to long to teþe or to nombren, But of
sum parties I schal speke more pleynly here after.
Whoso wil þanne gon toward Tartarie, toward Persie,
toward Caldee þ toward ynde, he most entre the see at 16
Gene or at Venyse or at sum other hauene þat I haue
told you before; And þan passee men the see þ arryuen at
Trapazond þat is a gode cytee þ it was wont to ben the
hauene of POUNTZ. þere is the hauene of Persanes þ of 20
Medaynes þ of the marches þere besonde. In þat cytee
lyþ seynt Athanasie þat was Bisshopp of Alisandrie
þat made þe psalm: QUICUMQUE WLT. This ATHANASIUS
was a gret doctour of dyuynytee þ because þat he preached 24
þ spak so depely of dyuynytee þ of the godhede he was
accused to the Pope of Rome þat he was an heretyk,
Wherfore the Pope sente after hym 1þ putte him in
presoun. And whils he was in presoun he made þat 28
psalm þ sente it to the Pope þ seyde þat ȝif he were an
heretyk þan was þat heresie, for þat he seyde was his
beleue. And whan the Pope saugh it þ had examyned
it, þat it was perfite þ gode þ verrily oure feyth þ oure 32
beleue, he made him to ben delynered out of presoun þ
commanded þat psalm to ben seyd enery day at pryme þ
so he held Athanasie a gode man. But he wolde neuere

| The sea
higher than
the land.

| In Lybia
men's
shadows
fall on the
right if they
face east.

| The water of
the sea boils
so that no
fish can live.

From Genoa
or Venice to
Trebizond.

There St.
Athanasius
lies buried.

The Pope
first
arrested,
then
released
him.

[P. fol. 61 b.]

(1) lond, cancelled, C. (2) for, repeated, C.

(3) oþeres, C.

go to his bisshopriche aȝen because þat þei accused him of heresye. Trapozond was wont to be ȝen holden of the ^{The Empire of Trebisond.} Emperour of Costantynople, But a gret man þat he sente 4 for to kepe the contree aȝenst the Turkes vsurped the lond & helde it to him self & eleped him Emperour of Trapozond. And from þens men gon thorgh litil Ermonye, Armenia. And in þat contree is an old casteH þat stont vpon a rochie 8 the whiche is eleped the casteH of the SPARREHAWK, þat is besonde the eytee of LAYAYS beside the town of Pharsipee þat belongeth to the lordschipe of CRUK þat is a riche lord & a gode cristene man; Where men fynden 12 a Sparehawk vpon a perche right fair & right wel made & a faire lady of fayrye þat keþeth it. And who þat wil wake þat Sparhawk .vij. dayes & .vij. nyghtes & as summe men seyn .iiij. dayes & .iiij. nyghtes withouten compayne 16 & withouten sleep, þat faire lady schal ȝeuuen him whan he hath don the first wyssch þat he wil wyssche of erthely thinges; & þat hath ben proued often tymes. And o tyme befelH þat a kyng of Ermonye þat was a worthi 20 knyght & a doughty man & a noble prinec woke þat hauk sum tyme & at the ende of .vij. dayes & .vij. nyghtes the lady cam to him & bad him wisschen: for he had wel disserued it. And he answerde þat he was gret lord ynow 24 & wel in pees ¹& hadde ynowgH of worldly richess & þerfore he wolde wisschen non oþer thing but the body of þat faire lady to haue it at his wille. And sche answerde him þat he knew not what he asked & seyde þat he was a fool 28 to desire þat he myghte not haue for sche seyde þat he scholdle not aske but erthely thing, for sche was non erthely thing, but a gostly thing. And the kyng seyde þat he ne wolde asken non oþer thing. And the lady 32 answerde: syþe þat I may not withdrawe ȝou fro ȝoure lewed courage I sehal ȝene ȝou withouten wysschinge & to aH hem þat schuh com of ȝou. Sire kyng ȝee schuh haue werre withouten pees & aH weys to the .ix. degree ȝee 36 schuh ben in subiecciou[n] of ȝoure enemyes & ȝee schuh ben nedy of aH godes. And neuere sithen nouther the MANDEVILLE.

The castle
of the
Sparrow-
hawk.

Whoever
watches
the hawk shall
have his
first wish.

A king of
Armenia
wished for
the lady of
fairy's love.

[1 fol. 62a]

She gives
him and his
descendants
eternal war.

A poor
man's son
wished for
wealth, and
obtained it.

A Templar
obtained a
purse
always full
of gold.

[¹ fol. 62b]

Erzerum.

Subterra-
nean
streams
from
Euphrates.

Ararat.

Some claim
to have
touched
Noah's
Ark.

kyng of Ermonye ne the contree weren never in pees ne
þei badden never sithen plentee of godes þei han ben
sithen aþweyes vnder tribute of the sarrazines. Also the
sone of a pore man woke þat hauke þat wisshed pat he myghte
chene wel þ to ben happy to marchandise þ the lady graunted
him And he becam the most riche þ the most famouse
marchiant þat myghte ben on see or on erthe. And he
becam so riche þat he knew not the M. part of þat he
hadde þ he was wysere in wisschinge þan was þe kyng.
Also a knyght of the temple wooke þere þ wysched a
purs eueremore ful of gold þ the lady graunted him. But
sche seyde him þat he had asked the destruccioun of here 12
ordre for the trust þ the affiance of þat purs þ for the grete
pryde þat þei scholde hanen þ so it was. And þerfore
loke he kepe him wel þat schal wake, For ȝif he slepe he
is lost þat neuere man schal seen him more. This is not 16
the right weye for to go to the parties þat I hane nemþed
before, but for to see the merueyl þat I hane spoken of,
¹And þerfore whoso wil go right weye, men gon from
TRAPAZOND toward Ermonye the grete vnto a cytee þat is 20
clept ARTYROUN : þat was wont to ben a gode cytee þ a
plentiful, but the Turkes han gretly wasted it. þere
aboute groweth no wyn ne frut but lityl or eþ non. In
this lond is the erthe more high þan in ony oþer þat is 24
maketh gret cold And þere ben many gode watres þ
gode welles þat comen vnder erthe fro the flom of Paradys
þat is clept EUFRATES, þat is a iormye besyde þat cytee.
And þat ryuere cometh towards ynde vnder erthe þat is 28
resorteth into the lond of Altazar And so passe men be
this Ermonye þ entren the see of Persie. Fra þat cytee
of Artyroun go men to an hil þat is clept SABISSOCOLLE ;
And þere besyde is anoþer hil þat men clepen Ararath, 32
but þe Iewes clepen it TANEEZ, where Noes schipp rested
þit is vpon þat montayne, And men may seen it a ferr
in cleer weder. And þat montayne is wel a .vij. myle
high And summen seyn þat þei han seen þ touched the 36
schipp þ put here fyngres in the parties where the feend

went out, Whan þat Noe seyde: BENEDICITE, But þei þat
seyn suchē woordes seyn here wille. For a man may
not gon vp the montayne for gret plente of snow þat is
4 alweys on þat montayne nouþer somer ne wynter, so þat
noman may gon vp þere ne neuere man dide sithe the tyme
of Noe saf a monk þat be the grace of god broughte on
of the plankes down, þat ȝit is in the mynstre at the foot
8 of the montayne. And besyde is the cytee of DAYNE þat
Noe founded, And faste by is the cytee of Any in the
whiche were wont to ben a .M. chirches. But vpon þat
montayne to gon vp this monk had gret desir And so vpon
12 a day he twente vp And whan he was vpward the iij.
part of the montayne he was so wery, þat he myghte no
ferthere and so he rested him t fele oslepe. And whan
he awook he fonde him self liggyng at the foot of the
16 montayne And þan he preyede deuoutly to god þat he
wolde vouchesaf to suffre him gon vp. And an angeL
cam to him t seyde þat he scholde gon vp And so he
dide, And sith þat tyme neuere non; wherfore men
20 scholde not beleeve suchē woordes. Fro þat montayne go
men to the cytee of THAURISO þat was wont to ben Tauris,
clept FAXIS þat is a ful fair cytee t a gret t on of the
beste þat is in the world for marchandise. Þider comen
24 aH marchantes for to byen auoir de poys and it is
in the lond of the Emperour of Persie And men seyn þat
the Emperour taketh more gode in þat cytee for custom of
marchandise þan doth the richest cristene kyng of aH his
28 reme þat lyueth; For the toH t the custom of his marchantes
is withouten estymaeyoun to ben nombrd. Beside þat
cytee is an hiH of salt And of þat salt euery man taketh
what he wil for to salte with to his nede. þere duellen
32 many cristene men vndir tribute of Sarrazines. And fro
þat cytee men passen be many townes t casteL in goyng
toward ynde vnto þe cytee of Sadonye þat is a .x. iourneyes
fro Thauriso t it is a ful noble cytee t a gret. And þere
36 duelleth the Emperour of Persie in somer for the contree
is cold ynow t þere ben gode ryueres beryng schippes.

Only a monk
has been up.

Ayne, Ani.

[¶ fol. 63 a]

Having
fallen asleep
on the
slope, the
monk awoke
at the bot-
tom of the
mountain.
An angel
helped him
up.

Tauris.

soldania.

After go men the weye toward ynde be many iorneyes & Cassan. be many contreyes vnto the cytee þat is clept CASSAK þat is a ful noble cytee & a plentyfous of cornes & wynes [¶ fol. 63b] & of al oþer godes. This ¹is the cytee where the .ijj. kynges metten tegedre whan þei wenten to sechen oure lord in Bethlem to worshipe him & to presente him with gold, ensence & myrr. And it is from þat cytee to Bethleem .iiij. iourneyes. Fro þat cytee men gon to 8 Geth. anþer cytee þat is clept Gethi þat is a iourneye fro the see þat men clepen the graven see. þat is the beste cytee þat the Emperour of Persie hath in al his lond And þei clepen flesch þere DABAGO & the wyn VAPA. And the 12 paynemes seyn þat no cristene man may not longe duelle ne enduren with the lif in þat cytee, but dyen within schort tyme & noman knoweth not the cause. After gon men be many cytees & townes & grete contrees þat it were 16 to longe to teH vnto the cytee of CORNAE þat was wont to be so gret þat the walles abouten helden .xxv. myle aboue. the walles schewen ȝit, but it is not alþ inhabited. Fro CORNAE go men be many londes & many cytees & 20 townes vnto the lond of IOB, And þere endethi the lond of the Emperour of PERSIE. And ȝif ȝee wole knowe the lettres of Persaynes & what names þei han, þei ben suche as I last deuysed ȝou, but not in sownyng of here 24 woordes.

Ch. XVIII. OF THE LOND OF IOB & OF HIS AGE;
OF THE ARAY OF MEN OF CALDEE; OF
THE LOND WHERE WOMMEN DUELLE
WITIOUTEN COMPANYE OF MEN; OF THE
KNOULECHE & VERTUES OF THE VERRAY
DYAMAUNT.

The land
of Job.

Bozrah
in Teman.

AFTER the departyng fro CORNAE men entren into þe lond of Job þat is a ful fair contree & a plentyfous of al godes, And men clepen þat lond the 28 lond of Sweze. In þat lond is the cytec of THEMAN.

Iob was a payneem & he was ARE of GOSRA is sone & held þat lond as prynce of that contree & he was so riche þat he knew not the hundred ¹part of his godes. [p fol. 64 a]

4 And alþ þough he were a payneem natholes he serued wel god after his lawe And onre lord toke his seruice to his plesance. And whan he feßt in pouerte he was .lxxvij. ȝeer of age. And after whan god had preued his

8 paeyence & it was so gret, he broughte him aȝen to richess & to heere estate þan he was before. And after þat he was kyng of YDUMYE after kyng Esau. And whan he was kyng he was elept IOBAB And in þat kyngdom

12 he lyuede after .clxx. ȝer And so he was of age whan he dyed .cexlvij. ȝeer. In þat lond of Iob þere nys no defaute of no þing þat is nedefull to mannes body.

þere ben hilles where men geten gret plente of Manna,

16 in gretter habundance þan in ony other contree. This MANNA is clept bred of aungeles & it is a white þing þat is ful swete & right delicuous & more swete þan hony or sugre and it cometh of the dew of henene þat falleth

20 vpon the herbes in þat contree And it congeleth & becometh alþ white & swete. And men putten it in medicynes for ryche men to make the Wombe lax & to purge euyh blode, for it clenseth the blood & putteth

24 out malencolye. This lond of Iob marcheth to the kyngdom of Caldee; This lond of CALDEE is ful gret chaldaea.

& the langage of þat contree is more gret in sownynge þan it is in oþer parties besonde þe see. Men passen

28 to go besonde be the tour of Babiloyne the grete of the whiche I hane told ȝou before, where þat alþ the langages weren first chaunged; And þat is a .iiij. iorneyes fro Caldee.

In þat reme ben faire men & þei gon ful nobly arrayed 32 in clothes of gold orfrayed ² & apparyled with grete

perles & preeyous stones ful nobly, & the wommen ben right foul & euyh arrayed & þei gon alþ bare fote & clothed in euyh garnementes large wyde but þei ben

36 schorte to the knees & longe sleves down to the feet lych a Monkes frokke & here sleves ben hongyng down to the

Job identified with Jobab.

Manna.

chaldaea.

Men are fair and wear fine garments.
Women are foul and poorly dressed.

[² fol. 64 b]

feet; And þei han gret heer & long hanging aboute here schuldres. And þei ben blake wommen, foule & hidouse; And trealy as foule as þei ben als euele þei ben. In þat kyngdom of Caldee in a cytee þat is clept HUR 4 dueled Thare Abrahames fader & þere was Abraham born. And þat was in þat tyme þat Numus was kyng of Babiloyn of Arabye & of Egypt. This Numus made the cytee of Nynyuee the whiche þat Noe had begonne before & be cause þat Numus performed it he cleped it Nynyuee after his owne name. þere lyth Thobye the prophete of whom holy writh speketh offe. And fro þat cytee of Hur Abraham departed be the commandement of god fro þens after the deth of his fader & ladde with him Sarra his wif & Loth his brotheres sone because þat he hadde no child, And þei wenten to duelle in the lond of CHANAAN in a place þat is clept SYCHEM. And 16 þis loth was he þat was saued whan Sodom & Gomorre & the oþere cytees (⁽¹⁾) weren brent & sonken down to helle where þat the dede see is now, as I haue told ȝou before. In þat lond of Caldee þei han here propre 20 langages & here propre lettres, suche as ȝee may see here after. Besyde the lond of Caldee is the lond of AMAZOYNE þat is the lond of FEMYNYE & in þat reme is aH wommen & noman, Noght as summe ȝmen seyn 24 þat men mowe not lyue þere, but for because þat the wommen wil not suffre no men amonges hem to ben here souereynes. For sum tyme þer was a kyng in þat contrey & men maryed as in oper contreyes & so befel 28 þat the kyng had were with hem of SICHE, the whiche kyng highte COLEPEUS, þat was slayn in bataylle & aH the gode blood of his reme. And whan the queen & aH the other noble ladyes sawen þat þei weren aH wydewes & þat aH the riaH blood was lost þei armed hem & as creatures out of wytt þei slowen aH the men of the contrey þat weren laft for þei wolden þat aH the wommen weren wydewes as the queen & þei weren. And fro þat tyme hidewarde 36

Hur.

Numus
founded
Nineveh.Tobijah
buried
there.Abraham,
Sarah and
Lot went
from Hur
to Sichem.Amazonie
or Feminie.
[1 fol. 65 a]Colopeus
killed in
Seythia.All the men
killed by
women.(¹) þt, C.

þei neuere wolden suffren man to dwel amonges hem
 lenger þan .vij. dayes & .vij. nyghtes, Ne þat no child þat
 were male scholde duele amonges hem lenger þan he were
 4 noryschþ & þame sente to his fader. And whan þei wil
 hane ony compayne of man þan þei drawen hem towardes
 the londes marchyng next to hem. And þan þei [haue] (1)
 here lounes þat vsen hem & þei duellen with hem an .vij.
 8 dayes or .x. & þanne gon hom aȝen. And ȝif þei haue
 ony knaie child þei kepen it a certeyn tyme & þan senden
 it to the fadir whan he can gon allone & eten be him self
 or eþ þei sleen it; And ȝif it be a femele þei don awey
 12 þat on pappe with an hote hiren. And ȝif it be a
 woman of gret lynage þei don awey the left pappe þat
 þei may the better beren a scheeld, And ȝif it be a
 woman on fote þei don awey the [rist] (2) pappe for to
 16 scheten with bowe turkeys, For they schote wel with
 bowes. In þat lond þei haue a queen þat gouerneth al
 þat lond & al þei ben obeyssant to hire And alweys þei
 maken here queen by election þat is most worthy in
 20 armes. For þei ben right gode werryoures & orped &
 wyse, noble & worthi. And þei gon often tyme in sowd
 to help of ofer kynges in here werres for gold & syluer
 as oþiere sowdyoures don. And þei meyntenen hemself
 24 right vygouresly. This lond of Amazoyne is an Ile al
 environed with the see saf in .ij. places where ben .ij.
 entrees, And beþonde þat water duellen the men þat ben
 here paramoures & hire lounes, where þei gon to solacen
 28 hem whan þei wole. Besyde amazoyne is the lond of
 TARMEGYTE þat is a gret contree & a fuþ delectable And Tarmegite.
 for the godness of the contree kyng Alisandre leet first
 make þere the cytee of Alisandre; And ȝit he made .xij.
 32 cytees of the same name; But þat cytee is now clept
 Celsite. And fro þat ofer cost of Caldee toward the Selencia.
 south is Ethiope a gret contree þat streecheth to the ende
 of Egypt; Ethiope is departed in .ij. parties prineypaþ.
 36 And þat is in the est partie & in the meridional partie,

No boys allowed.

Girls' breasts burnt away, to make them better fighters.

[P. fol. 65 F]

The queen is elected.
The Amazons are great warriors.

(1) Missing, C.

(2) left, MS.

Mauritania. The whiche partie meridional is clept MORETANE. And
 the folk of þat contree ben blake ynow & more blake þan
 in the toþer partie & þei ben clept mowres. In þat partie
 is a weþ pat in the day it is so cold þat noman may 4
 drynke þere offe And in the nyght it is so hoot þat noman
 may suffre bys hond þere in. And beþonde þat partie
 toward the south to passe by the see Oceean is a gret lond
 & a gret contrey, but men may not dueþ þere for the 8
 feruent brennyng of the sonne, so is it passyng hoot in
 þat contrey. In Ethiope aþ the Ryneres & aþ the watres
 ben trouble & þei ben somdeþ salte for the gret hete þat
 is þere. And the folk of þat contree ben ¹lyghtly drouken 12
 & han but litil appetyt to mete And þei han comonly
 the flux of the wombe & þei lynen not longe. In Ethiope
 ben many dyuerse folk And Ethiope is clept CUSIS. In
 þat contree ben folk þat han but o foot & þei gon so 16
 blyue þat it is meruaylle And the foot is so large þat it
 schadeweth aþ the body aȝen the sonne Whanne þei wole
 lye & reste hem. In Ethiope whan the children ben
 ȝonge & lytiþ þei ben aþ ȝalowe And whan þat þei 20
 wexen of age þat ȝalowness turneth to ben aþ blak. In
 Ethiope is the eytee of Saba & the lond of the whiche on
 of the .iij. kynges þat presented oure lord in Bethleem
 was kyng offe. Fro Ethiope men gon into ynde be 24
 manyo dyuerse contreyes And men clepen the high ynde
 EMLAK. And ynde is devyded in .iij. princypal parties
 India major. þat is [ynde] (¹) the more þat is a fuþ hoot contree &
 India minor. ynde the less þat is a fuþ atempree contrey þat 28
 streecheth to the londe of Mede. And the .iij. part
 toward the Septentrion is fuþ cold so þat for pure
 cold & contynueþ frost the water becometh Cristal. And
 vpon tho roches of cristaþ growen the gode dyamandes 32
 þat ben of trouble colour; ȝallow Cristal draweth colour
 lyke oylle And þei ben so harde þat noman may
 pollysþ hem & men clepen hem dyamandes in þat contree
 & NAMESE in anoþer contree. Oþere dyamandes men 36

The hot
and cold
fountain.

Turbid and
salt water.

(1 fol. 66 a)

Weaknesses
of Ethio-
pians.

One-footed
men.

India major.

Northern
India.
Crystal
from ice,
and
diamonds
from
crystal.

(¹) Missing, C.

funden in Arabye þat ben not so gode & þei ben more
broun & more tendre. And oþer dyamandes also men
fynden in the Ile of Cipre þat ben ȝit more tendre & hem
4 men may wel pollischen; And in the lond of Macedoyne
men fynden dyamaundes also, But the beste & the moste
preeyouse ben in ynde. ¹ And men fynden many tyme
harde dyamaundes in a masse þat cometh out of gold whan
8 men puren it & fynen it out of the myne whan men
breken þat mass in smale peices. And sum tyme it
happeneth þat men fynden summe as grete as a pese &
summe lasse & þei ben als harde as þo of ynde. And aH
12 be it þat men fynden gode dyamandes in ynde, ȝit
nathieles men fynden hem more comounly vpon the roches
in the see & vpon hilles where the myne of gold is; And
þei growen many to gedre on lytiH another gret And per
16 ben summe of the gretness of a bene & summe als grete
as an haseH note & þei ben square & poyned of here owne
kynde boþe abonen & benethien withouten worshinge of
mannes hond & þei growen togedre male & femele And
20 þei ben norysseH with the dew of heuene And þei engen-
dren comounly & bryngen forth smale children þat multi-
plyen & growen aH the ȝeer. I hane often tymes assayed
þat ȝif a man kepe hem with a lityH of the roche, &
24 wete hem with may dew ofte sithes þei schulH growe
eueryche ȝeer, & the smale wole wexen grete. For right
as the fyn perl congeleth and wexeth gret of the dew
of heuene right so doth the verray dyamand, And right
28 as the perl of his owne kynde taketh roundness right so
the dyamand be vertu of god taketh squareness. And
men schalH bere the dyamaund on his left syde for it is
of grettere vertue þanne þan on the right syde; For the
32 strengthe of here growyng is toward the north þat is
the left syde of the world, & the left partie of man is
whan he turneth his face toward the est. And ȝif ȝou lyke
to knowe the vertues of þe dyamand ² as men may fynden
36 in the lapidarye þat many men knownen noglit, I schalH
telle ȝou as þei bezonde the see seyn & affermen, of whom

[1 fol. 66 b]

Diamonds
from gold
ore.They grow
and multiply
like animals.If watered
enough,
they will
grow.Pearls and
diamonds
grow from
dew.Diamonds
should be
worn on the
left.

[2 fol. 67 a]

They give
man
courage,
health and
victory,

protect
him from
evil spirits,

and turn
away
witchcraft.

They cure
lunacy and
demonic
possession.

Blue
diamonds.

White.

{¹ fol. 67 b}

Buyers are
often
deceived.

aH science + aH philosophie cometh from. He þat bereth the dyamand vpon him, it zeueth him hardyness + man-hode + it keþeth the lemes of his body hole, It zeueth him victorye of his enemyes in plee + in werre 3if his cause be rightful, + it keþeth him þat bereth it in gode wytt. And it keþeth him fro strif + ryot, fro euyH sweunes, from sorwes + from enchauntementes + from fantasyes + illusions of wykked sprites. And 3if ony cursed wycche or enchauntour wolde bewyechen him þat bereth the dyamand, aH þat sorwe + mischance schall turne to himself þorȝi virtue of þat ston. And also no wylde best dar assaylle the man þat bereth it on him. 12 Also the dyamand scholde ben ȝonen frely withouten coneytyng + withouten byggyng + þan it is of grettere virtue. And it maketh a man more strong + more sad aȝenst his enemyes. And it heleth him þat is lunatyk + 16 hem þat the fendl pursuet + or trauayleþ. And ȝif venym or poysom be brought in presence of the dyamand anon it begynneth to wexe moyst + for to swete. þere ben also dyamandes in ynde þat ben clept VIOLASTRES for here colour is liche vyolet or more browne þan the violettes, þat ben fuH hard + fuH precious, But ȝit sum men loue not hem so wel as the oþere. But in soþ to me I wolde louen hem als moehe as þe oþere. For I haue seen 24 hem assayed. Also þere is a noþer maner of dyamandes þat ben als white as eristaH but þei ben a lityH more trouble + þei ben gode + of gret virtue + aH þei ben square + poynted of here owne kynde, And summe 28 ben .vj. squared ¹summe .iiij. squared + summe .iiij. as nature schapeth hem + þerfore whan grete lordes + knyghtes gon to sechen worshipe in armes þei beren gladly the dyamaund vpon hem. I schal speke a 32 litiH more of the dyamandes aH þough I tarye my matere for a tyme, to þat ende þat þei þat knowen hem not be not disceyned be gabberes þat gon be the contree þat sellen hem. For whoso wil bye the dyamand, 36 it is nedefull to him þat he knowe hem be cause þat men

counterfeten hem often of cristaH þat is ȝallow. & of SAPPHIRES of cytryne colour þat is ȝallow also, & of the Saphire loupe & of many oþer stones; But I teH ȝou theise

4 contrefetes ben not so harde. And also the poyutes wil breken lightly & men may esily pollisschen hem. But summe werkmen for malice wil not pollisschen hem, to þat entent to maken men belene þat þei may not ben

8 pollischt. But men may assaye hem in this manere: First schere with hem or write with hem in SAPPHIRES in cristaH or in oþer precious stones. After þat men taken the ADEMANT þat is the schipmannes ston þat draweth

12 the needle to him. And men leyn the dyamand vpon the Ademand & leyn the needle before the ademand. And ȝif the dyamand be gode and vertuous, the ademand draweth not the needle to him whils the dyamand is þere present.

16 And þis is the preef þat þei bezonde the see maken. Natholes it befalleth often tyme þat the gode dyamand leseth his vertue be synne & for Ineontynence of him þat bereth it. And þanne is it nedfuh to make it to

20 reconeren his vertue aȝen or eH it is of litiH value.

False stones
are softer.

Precious
stones or
magnets
may be used
to try
them.

The
diamond
may lose
its virtue
through sin.

OF THE CUSTOMS OF YLES ABOUTEN YNDE; ch. xix.

OF THE DIFFERENCE BETWIX YDOLES &
SIMVLACRES; OF .IIJ. MANER GROWYNGES
OF PEPER VPON O TREE; OF THE WELLE
þAT CHAUNGETH HIS ODOUR EVERY HOUR [fol. 68a]
OF THE DAY, & þAT IS MEZUAYLLE.

Indus and
its giant
eels.
IN YNDE ben ful manye dyuerse contrees. And it is cleped YNDE for a flom þat remneth þorghout the contree þat is clept ynde. In þat flome men synden

24 ELES of .XXX. fote long & more. And the folk þat duellen nygh þat water ben of euyH colour, grene & ȝallow. In YNDE & abouten ynde ben mo þan .v. M. Hes gode & grete þat men duellen in, withouten þo þat ben inhabitable &

Numberless population
of India.

They stay
at home,
being under
slow
Saturn.

We travel
about, living
under the
quick-
moving
moon.

Hormuz.
(¹ fol. 68 b)

The great
heat.

The people
lie in the
rivers to be
cooler.

withouten oþere smale Iles. In every Ile is gret plentee of eytees þ of townes þ of folk with outen nombre, For men of ynde han this condicoun of kynde, þat þei neuere gon out of here owne contree þ þerfore is þer gret multitude of peple, but þei ben not sterynge ne mevable be cause þat þei ben in the firste clymat, þat is of SATURNE þ SATURNE is sloughi þ litiH mevyng. For he taryeth to make his turn be the .xij. signes .xxx. zeer. And the mone passethi þorgði the .xij. signes in o monethi. And for because þat Saturne is of so late sterynge þerfore the folk of þat contree þat ben vnder his clymat han of kynde no wiH for to meve ne stere to seeche strange places. And in oure contrey is aH the contrarie. For wee ben in the senenthe clymat þat is of the mone. And the mone is of lyghtly mevyng þ the mone is planete of weye. And for þat skyH it ȝenethi vs wiH of kynde for to meve lyghtly þ for to go dyuerse weyes þ to sechen strange thinges þ oþer dyuersitees of the world, For the mone envyrouneth the erthe more hastyly þan ony oþer planete. Also men gon þorgði ynde be many dyuerse contrees to the gret see OCCEAN And after men fynden þere an Ile þat is clept CRUES þ þider comen marchantes of Venyse þ Gene ¹ and of oþer marches for to byen marchandyses. But þere is so grete hete in þo marches þ namely in þat Ile, þat for the grete distress of the hete mennes ballokkes hangen down to here knees for the gret dissoluicion of the body. And men of þat contree þat knowen the manere lat bynde hem vp or eH myghte þei not lyue þ anoynt hem with oynementes made þerfore to holde hem vp. In þat contree þ in Ethiope þ in many oþer contrees the folk lyggen aH naked in ryueres þ watres, men and wommen to gedre, fro vndurne of the day tiH it be passed the noon. And þei lyen aH in the water saf the visage for the gret hete þat þere is. And the wommen hanen no schame of the men, but lyen aH togidre, syde to syde, tiH the hete be past. þere may men see many foule figure assembled þ namely nygh the

4

8

12

16

20

24

28

32

36

gode townes. In þat He ben schippes withouten nayles of Iren or bondes for the roches of the Ademandes, for þei ben aH fuH þere aboue in þat see þat it is merueyle to speken of. And ȝif a schipp passed be þo marches þat hadde ouþer Iren bondes or Iren nayles, anon he scholde ben perisscht, For the Ademand of his kynde draweth the Iren to him And so wolde it drawe to him the schipp, 8 be cause of the Iren, þat he scholde neuer departen fro it ne neuer go þens. Fro þat He men gon be see to a noþer He þat is elept CHANA, where is gret plente of corn t wyn. And it was wont to ben a gret He t a gret

12 hauene t a good but the see hath gretly wasted it t ouercomen it. The kyng of þat contree was wont to ben so strong t so myghty þat he heeld werre ^[1 fol. 69 a] ȝazenst

The island
of Chana.

kyng Alisandre. (The folk of þat contree han a dyuers

16 lawe, for summe of hem worshipe the sonne, summe the mone, summe the fuyr, summe trees, summe serpentes or the firste ȝing þat þei meeten at morwen, And summe worshippen symulaeres t summe ydoles.) But betwene

Religions
of the
natives.

20 symulaeres t ydoles is a gret difference, For symulaeres ben ymages made after lykness of men or of wommen or of the sonne or of the mone or of ony best or of ony kyndely thing, t ydoles is an ymage made of lewed wiH

Pictures of
natural
things
opposed to
monstrosities.

24 of man þat man may not fynden among kyndely thinges

As an ymage þat hath .iiij. hedes, on of man, anoþer of an hors or of an ox or of sum oþer best þat nowan hath seyn after kyndely disposiciooun. And þei þat worshippen

Hero-
worship.

28 symulaeres þei worshippen hem for sum worthi man þat was sumtyme, as hercules t many oþere þat diden many meruayles in here tyme, For þei seyn wel þat þei be not goddes for þei knownen wel þat þere is a god of kynde

Great deeds
are evidence
of God's
favour.

32 þat made aH things, the whiche is in heuene. But þei knownen wel þat this may not do the meruayles þat he made but ȝif it had ben be the specyaH ȝifte of god t perfore þei seyn þat he was wel with god, And for because

36 þat he was so wel with god perfore þei worshipe him. And so seyn þei of the sonne be cause þat he chaungeth

sun-
worshippers
justified.

Near the
rocks of
magnet,
ships can
have no iron
in them.

the tyme þe ȝeueth hete þ norisscheth aH thinges vpon erthe
and for it is of so gret profite þei knowe wel þat þat
myghte not be, but þat god loueth it more þan ony oþer
thing And for þat skyH god hath ȝouen it more gret vertue 4
in the world; þerfore it is gode resoun as þei seyn, to
don it worshipe and reuerence. And so seyn þei þe
maken here resounes of ¹oþere planetes þe of the fuyr

[1 fol. 69 b]
Apology
for fire-
worshippers
and idola-
ters.

also, be cause it is so profitable, // And of ydoles þei seyn 8

also þat the ox is þe moste holy best þat is in erthe þe most
paeyent and most profitable þan ony other, For he doth
good ynow þe he doth non euyH þe knownen wel þat it
may not be withouten speycaH grace of god. And þerfore 12
maken þei here god of an ox the on part þe oþer
halfondeH of a man be cause þat man is the most noble
creature in erthe þe also for he hath lordschipe abouen aH
bestes; þerfore make þei the halfondel of ydole of a 16
man vpwardes þe the toþer half of an ox downwardes.

Things that
bring luck
when met
in the
morning.

And of serpentes þe of oþer bestes þe dynuerse þinges þat
þei worshipen þat þei meten first at morwe. And þei
worshipen also speyally aH þo þat þei han gode 20
meetynge of, And whan þei speden wel in here iorneye
after here meetynge, þe namely suche as þei han preued
þassayed be experiance of longe tyme. For þei seyn
þat þilke gode meetynge ne may not come but of the 24
grace of god And þerfore þei maken ymages lych to þo
things þat þei han beleue jnne for to beholden hem
þe worshipen hem first at morwe, or þei meeten ony
contrarious things. And þere ben also sum cristene 28

Similar
supersti-
tions among
Christians.

men þat seyn þat summe bestes han gode meetynge, þat
is to seye for to meeete with hem first at morwe þe summe
bestes wykked meetynge þat þei han preued ofte tyme
þat the hare hath ful euyH meetynge þe swyn þe many 32
oþere bestes. And the Sparhawk or oþer foulis of raveyne

Men-at-arms
foretell the
future from
the flight of
birds.

whan þei flee after here praye þe take it before men of
armes, it is a gode signe, And ȝif be fayle of takyng his
praye it is an euyH signe. And ²also to suche folk it is 36

[2 fol. 70 a]
an euyH meetynge of Ravenes. In þeise things þe in such

oþere þer ben many folk þat beleeven because it happeneth so oftentyme to fallen after here fantasyes; And also þere ben men ynowe þat han no beleve in hem. And sith 4 þat cristene men han such beleeve, þat ben enformed t taught al day be holy doctryne wherejme þei scholde beleeve, it is no meruaylle þanne þat the paynemes þat han no gode doctryne but only of here nature beleeven

Such beliefs
are pardonable
among the simple
heathen.

8 more largely for here sympless. And treuly I haue seen of paynemes t sarazines þat men clepen AUGURYNES þat whan wee ryden in armes in dyuerse contrees vpon oure enemyes, be the flyenge of foules þei wolde tell vs

I have heard
angors
announce
future
events.

12 the pronosticacions of thinges þat feßt after And so þei diden ful oftentimes t profreden here hedes to wedde, but zit it wold fallen as þei seyden. But natheles þerfore scholde noght a man putten his beleeve in suche thinges,

16 but always han ful trust t beleeve in god oure souereyn lord. This Ile of CHANA the sarazines han women t holden, In þat Ile ben many lyouns t many oþer wylde bestes And þere ben rattes in þat jle als grete as houndes

Giant rats.

20 here And men taken hem with grete mastyes, for cattes may not take hem. In this jle t manye oþere men berye not no dede men, for the hete is þere so gret þat in a lityH tyme the flesch wil consume fro the bones. Fro

The heat
consumes
dead men's
flesh.

24 þens men gon be see toward ynde þe more to a cytee þat men clepen SARCHEE, þat is a fair cytee t a gode t þere duellen many cristene men of gode feyth. And þere ben manye religious men t namely of mendynantes. After

A Christian
city.

28 gon men be see to the lond of lomb, In þat lond ¹ groweth the peper in a Forest þat men clepen COMBAR t it groweth nowhere ell in al the world but in þat Forest t þat dureth wel an xvij. iourneyes in lengthie. In þat

[p. fol. 70 b]
The pepper
forest.

32 forest ben ij. gode cytees, þat on highte FLADRINE t þat other ZINGLANTZ And in every of hem duellen cristene men t iewes gret plentee. For it is a gode contree t a plentefous, but þere is ouer meche passynghe hete. And

Pepper-
plants
grow like
vines.

36 ȝee schulH vnderstonde þat the peper groweth in maner as doth a wylde vyne þat is planted faste by the trees of þat

wode for to susteynen it by as doth the vyne, And the fruyt þerof hangeth in manere as reysynges And the tree is so thikke charged þat it semetþ pat it wolle breke þ when it is ripe it is aþ grene as it were JUY beryes þan men 4 kytten hem as men don the vynes þan þei putten it vpon an owven þere it waxeth blak þ crisp. And þere is iij. maner of peper aþ vpon o tree : Long peper, blak peper þ white peper. The long peper men clepen SORBOTYN þ the blak peper is clept FULFUEL. And the white peper is clept BANO. The long peper cometh first whan the lef begynneth to come þ it is lyche the chattes of haseþ þat cometh before the lef þ it hangeth lowe ; 12

When ripe,
the berries
are green,
like ivy
berries, until
put on an
oven.

Long, black,
and white
pepper.

Long pepper
is like the
catkins of
the hazel.

Black is
like grapes.

The white
is less
plentiful.

[¶ fol. 71 a]

Snakes
abound
in that
country.

I do not
believe that
fires are
lighted in
the pepper
forest to
drive the
serpents
away.

The natives
anoint
themselves
with smelling
sap to
gather
pepper in
safety.

And after cometh the blake with the lef in manere of clustres of reys[i]nges aþ grene ; And whan men han gadred it þan cometh the white þat is somdeþ lasse þan the blake And of þat men bryngen but litil in to þis 16 contrees for þei bezonden withholden it for hemself because it is better and more attempree in kynde þan the blake, þerfore is þer not so gret plentee as of the blake. In þat contree ben manye manere of serpentes 20 þ of oþer vermyn for the gret hete of þe contree and of the peper. And summe men seyn þat whan þei wil gadre the peper þei maken fuyr þ brennen aboue to make the serpentes and the cokedrilles to flee, But sauе 24 here grace of aþ þat seyn so, For ȝif þei brenten abouten, the trees þat beren the peper scholden ben brent þ it wolde dryen vp aþ þe vertue, as of ony oþer þing And þan þei diden hemself moche harm ; And þei scholde neuere 28 quenchen the fuyr. But þus þei don : þei enoynten here bondes þ here feet [with an oynement] ⁽¹⁾ mad of snayles þ of oþer thinges made þerfore, of the whiche the serpentes þ the venomous bestes haten þ dreden the saour, þat maketh hem flee before hem be cause of the smel þan þei gadren it seuryl ynow þ wyndwe[n]² for þan is no drede of no vermyn to come nere hem. Also toward the heed of þat forest is the cytee of POLOMBE, And aboue the 32

maketh hem flee before hem be cause of the smel þan þei gadren it seuryl ynow þ wyndwed, C. 36

(1) Missing in C.

² wyndwed, C.

eytee is a grete mountayne þat also is clept POLOMBE And
of þat mount the cytee hath his name, And at the foot
of that mount is a fair welle t a gret þat hath odour t
þa saunour of alle spices, And at every hour of the day he
chaungeth his odour t his saunour dyuersely And whoso
drynketh .iiij. tymes fasting of þat water of þat welle he
is hool of aH maner sykeness þat he hath And þei þat
duellen þere t drynken often of þat weH þei nene han
sekeness t þei semen aH weys ȝonge. I haue drunken
þere of .iiij. or .vij. sithes t zit me thinketh I fare the
better. Sum men clepen it the weH of ȝouth for þei

The
Fountain
of Youth.

þat often drynken þere of semen aHweys ȝongly t lyuen
with¹outen sykeness, And men seyn þat that welle cometh
out of paradys t þefor it is so vertuous. Be aH þat
contree groweth gode gyngene And þefor thider gon the

I tried it
three or
four times.

[1 fol. 71 b]

16 marchauntes for spieerye. In þat lond men worshipen
the Ox for his sympleness t for his mekeness t for the
prolifre þat cometh of him And þei seyn þat he is the
holiest best in erthe, For hem semeth þat whosoeuere
20 be meke t paeyent he is holy t profitable, for þanne þei
seyn he hath aH vertues in him. þei maken the ox to
laboure .vj. ȝeer or .vij. t þan þei ete him. And the
kyng of þat contree hath aHwey an ox *with* him And

The worship
of oxen.

24 he þat kepeth him hath euery day grete fees t kepeth
euery day his dong t his vryne in .ij. vessell of gold t
bryngen it before here prelate þat þei clepen ARCHIPROTHER-
PAPATON. And he bereth it before the kyng t maketh þere

The pre-
late's duties.

28 ouer a gret blesсыng t þan the kyng weteth his hondes
þere in þat þei clepen Gaul t anoynteth his front t his
brest and after he froteth him *with* the dong and *with*
the vryne *with* gret reuerence for to ben fulfilit of vertnes

32 of the ox t made holy be the vertue of þat holy þing þat
nought is worth. And whan the kyng bath don þanne
don the lordes And after hem here mynstres t oþer men,
zif þei may haue ony remenant. In þat contree þei maken
36 ydoles half man half ox And in þo ydoles euyH spirites
speken t ȝeuuen answere to men of what is asked hem.

MANDEVILLE.

I

Idolatrous sacrifice.

Before þeise ydoles men sleep here children many tymes
þ spryngen the blood vpon the ydoles þ so þei maken here
sacrifice. And whan ony man dyeth in the contree þei

The burning of dead bodies.

brennen his body in name of penance to þat entent þat he 4
suffre no peyne in erthe to ben eten of wormes. And ȝif

Suttee.

¹ his wif hane no child þei brenne hire with him þ seyn þat 8
it is resoun þat sche make him compayne in þat oþer

[¹ fol. 72 a]

world as sche did in this. But þ sche hane children with 12
him þei leten hire lyue with hem to bryng hem vp ȝif

A widower may marry again.

sche wole. And ȝif þat sche loue more to lyue with here
children þau for to dye with hire husbonde, men holden

hire for fals þ cursed ne sche schall never ben londed ne 16
trusted of the peple. And ȝif the woman dye before

the husbonde men brennen him with hire ȝif þat he
wole. And ȝif he wil not, noman constreyneth him þere

to, but he may wedde anoþer tyme withouten blame or 20
repref. In þat contree growen many stronge vynes þ the

wommen drynken wyn þ men not. And the wommen
schauen hire berdes þ men not.

CH. XX. OF THE DOMES MADE BE SEYNT THOMAS
HOND; OF DEUOCION þ SACRIFICE MADE TO
YDOLES þERE, IN THE CYTEE OF CALAMYE;
AND OF THE PROCESSION IN GOYNGE
ABOUTE THE CYTEE.

The tomb of St.
Thomas in Calamia.

His body was some time in Edessa.

FRONT þat contree men passen be many marches 20
toward a contree a .x. journeys þens þat is
clept MABARON þ it is a gret kyngdom þ it hatli many
faire cytees þ townes. In þat kyngdom lith the body of
seynt Thomas the Apostle in fleschi þ bon in a faire tombe 24
in the eytee of CALAMYE, for þere he was martyred þ
burayed. But men of Assirie beeren his body in to MESO-
PATAYME in to the eytee of EDISSE. And after he was
brought þider aȝen, And the arm þ the hond þat he putte 28
in oure lordes syde whan he appered to him after his

resurrexioun and seyde to him: *NOLI ESSE INCREDULUS
SED FIDELIS*, is þit lyggyng in a vesseþ withouten the
tombe. And be þat hond þei maken alþ here Iuggements

How his
hand gives
judgment.

4 in the contree, whoso hath right or wrong, For whan þer
is ony dissenciooun betwene iij. partyes + eny of hem
meynteneth his cause + seyth þat his cause is rightfull
And þat ofer seyth the contrarye, þanne bothe partyes
8 writen here causes in iij. billes And putten hem in the
hond of seynt Thomas And anon he casteth a wey the
bille of the wrong cause + holdeth stille the bille with
the right cause. And þerfore men comen fro fer contrees

[¶ fol. 72 b]

12 to haue juggement of doutable causes, And ofer jugge-
ment vse þei non þere. Also the chirche where seynt
Thomas lyth is bothe gret + fair + alþ ful of grete

Large idols
in his
church.

SUMULACRÈS + þo ben grete ymages þat þei clepen here
16 goddes, of the whiche the leste is als gret as iij. men.

And amonges þeise ofere þere is a gret ymage more þan
ony of the ofere þat is alþ couered with fyn gold +
precious stones + riche perles And þat ydole is the god
20 of false cristene þat han reneyed hire feyth. And it sytteth
in a chayere of gold ful nobely arrayed + he hath aboute
his necke large gyrdles wrought of gold + precious stones
+ perles; + this chirche is ful richely wrought + alþ ouer

The god of
renegade
Christians.

24 gylt withjme. And to þat ydole gon men on pilgrimage
als comounly + with als gret deuocioun as cristene men
gon to seynt Iames or ofer holy pilgrimages. And many

Pilgrims
looking
always
towards the
earth.

folk þat comen fro fer landes to seele þat ydole, for the
28 gret deuocyoun þat þei han, þei loken neuere vpward

Pilgrims
that wound
themselves
with knives.

but euermore down to the erthe, for dredre to see ony thing
about hem þat scholle lette hem of here deuocioun. And
summe þer ben þat gon on pilgrimage to this ydole þat

32 beren knyfes in hire hondes þat þen made ful kene +
scharpe + alþ weyes as þei gon þei smyten hem self in

[¶ fol. 73 a]

here armes + in here legges + in here thydes with many
hidouse woundes + so þei scheden here blood for loue

36 of þat ydole. And þei seyn þat he is blessed + holy
þat dyeth so for loue of his god. And ofere þere ben

Children
sacrificed.

Kneeling
at every
third step.

The pond
containing
valuables
for keeping
the minster
in repair.

The Jugger-
naut car.

[P. fol. 73 b]

þat leden hire children for to sle to make sacrifice to þat ydole & after þei han slayn hem þei spryngen the blood vpon the ydole. And summe þer ben þat comen fro ferr & in goynge toward this ydole at euery thrydde pas þat 4 þei gon fro here hows, þei knelen & so contynuen till þei come thider. And whan þei comen þere þei taken ensence & oþer aromatyk thinges of noble smel & sensen the ydole as we wolde don here goddes precioue 8 body. And so comen folk to worshipe this ydole sum from an hundred myle & summe fro many mo. And before the mynstre of this ydole is a VYUERE in maner of a gret lake ful of water And þere in pilgrymes casten 12 gold & syluer, perles & precious stones withouten nombre in stede of offrynges And whan the mynystres of þat chirche neden to maken ony reparacion of the chirche or of ony of the ydoles, þei taken gold & siluer, perles 16 or precious stones out of the vyuere, to quyten the costages of such þing as þei maken or reparen; so þat no thing is fawty, but anon it schall ben amended. And þee schall vnderstonde þat whan [ben] (¹) grete festes & 20 solempnytees of þat ydole, as the dedicacion of the chirche & the thronyng of the ydole al the contree aboute meten þere to gidere. And þei settent this ydole vpon a chare with gret reuerence, wel arrayed with 24 clothes of gold, of riche clothes of TARTARYE, of CAMACAA & oþer precyous clothes, & þei leden him aboute the cytee with gret solempnytee. And before the chare gon first in processioune al the maydenes of the contree ij. & ij. 28 togydere ful ordynatly, And after the maydenes gon the pilgrymes And summe of hem fallen down vnder the wheles of the chare & lat the chare gon ouer hem, so þat þei ben dede anon. And summe han here armes 32 or here lymes al tobroken & somme the sydes, & al this don þei for loue of hire god in gret devocioun. And hem thinketh þat the more peyne & the more tribulacion þat þei suffren for loue of here god, the 36

(¹) Missing, C.

more ioye þei schul^H haue in another world And schortly to seye þou, þei suffren so grete peynes + so harde martyrdomes for loue of here ydole þat a cristene man

They suffer more for their idol than Christians would for Jesus.

4 I trowe durst not taken vpon him the tenthe part the peyne for loue of oure lord Ihesu crist. And after I seye þou before the chare gon aH the mynstrelles of the contrey withouten nombre with dyuerse instrumentes + þei maken

Procession with music.

8 aH the melodye þat þei cone. And whan þei han gon aH aboute the cytee þanne þei returnen aȝen to the mynstre + putten the ydole aȝen into his place And þanne for the loue + in worshipe of þat ydole and for

12 the reuerence of the feste þei slen hem self a .cc. or .ccc. persones with scharpe knyfes, of the whiche þei bryngen the bodyes before the ydole + þan þei seyn þat þo ben seyntes because þat þei slowen hem self of here

Many suicides in the minster.

16 owne gode wille for loue of here ydole. And as men here þat hadde an holy seynt of his kyn wolde thinke þat it were to hem an highl worshipe, right so hem thinketh þere, And as men here deuoutly wolde writen

Their families are proud of them.

20 holy seyntes lyfes + here myracles + sewen for here canonyzacionis, right so don þei þere for hem þat selen hemself wilfully for loue of here ydole + seyn þat þei ben ¹gloriusse martyres + seyntes + putten hem in here

Their lives are written and their praises sung, like those of our saints.

[P. fol. 74 a]

24 wrytynges + in here letanyes + avaunten hem gretly on to a nother of here holy kynnesmen þat so becomen seyntes + seyn: I hane mo holy seyntes in my kynrede þan þou in þin. And the custome also þere is this, þat

28 whan þei þat han suchi deuocioun + entent for to sle himself for loue of his god, þei senden for aH here frendes + han gret plente of mynstreH + þei gon before the ydole ledynge him þat wil sle himself for such

The ritual for killing one's self before the idol.

32 deuocioun betwene hem with gret reuerence. And he aH naked hath a ful sesharp knyf in his hand + he cutteth a gret peece of his fleseli + casteth it in the face of his ydoleseyenge his orysounes, recommendyng him

36 to his god. And þan he smyteth himself + maketh grete woundes + depe here + þere tiH he falle down ded. And

The dead
body pre-
sented to
the god.

þan his frendes presenten his body to the ydole + þan þei
seyn syngynge: holy god behold what thi trewe seruant
hath don for þe, he hath forsaken his wif + his children
+ his riechess + al the godes of the world + his owne lyf 4
for the loue of þe + to make þe sacrifice of his flesch + of
his blode, wherfore holy god putte him among thi beste
belouede seyntes in thi blisse of paradys, for he hath
wel discerned it. And þan þei maken a gret fuyre + 8
brennen the body + þamme euryeþi of his frendes taken
a quantyte of the assches + kepen hem in stede of
relykes + seyn þat it is holy thing. And þei hauie no
drede of no perile whils þei han þo holy assches vpon 12
hem, And putten his name in here letanyes as a seynt.

The ashes
from its
pyre kept
as reliques.

CH. XXI. OF THE EUYEL CUSTOMS VSED IN THE YLE
OF LAMARY, + HOW THE ERTHE AND THE
SEE BEN OF ROWND FORME AND SCHAPP,
BE PREF OF THE STERRE THAT IS CLEPT
ANTARTYK, þAT IS FIX IN THE SOUTH.

[fol. 74 b]

The
Ademites
of Lamory.

Community
of wives.

FRO þat contree go men be the see OCCEAN + be many
dyuerse yles + be many contrees þat were to longe
for to teH of. And a liij. iorneyes fro this lond þat I haue 16
spoken of þere is another lond þat is ful gret þat men
elepen LAMARY. In þat lond is ful gret hete + the custome
þere is suchi þat men + wommen gon al naked. And þei
scornen whan thei seen ony strange folk goyng clothed 20
And þei seyn þat god made ADAM + EUE al naked And
þat noman scholde schame him to schewen him such as
god made him, For no thing is foul þat is of kyndely
nature. And þei seyn þat þei þat ben clothed ben folk of 24
another world or þei ben folk þat trowen not in god.
And þei seyn þat þei beleuen in god þat formed the
world + þat made ADAM + EUE + al oþer þinges. + þei
welden þere no wyfes, for al the wommen þere ben 28
comoun + þei forsake noman And þei seyn þei synnen ȝif
þei refusen ony man, And so god commanded to ADAM

t EUE t to aH þat comen of him, whan he seyde : C'RESCITE ET MULTIPLICAMINI ET REPLETE TERRAM. And þerfore may noman in þat contree seyn : this is my wyf, ne no
 4 womman may seye : this is myn husbonde. And whan
 þei han children þei may zeuen hem to what man þei
 wole þat hath companyed with hem. And also aH the
 lond is comoun, for aH þat a man holdeþ oþer another
 8 man hath it anoþer zeer, And euery man taketh what
 part þat him lyketh. And also aH the godes of the lond
 ben comoun, comes t aH oþer þinges, for noþing þere is
 kept in elos ne noþing þere is vndur lok t every man þere
 12 taketh what he wole withouten ony contradiccioun t als
 riche is o man þere as is another. ¹ But in þat contree
 þere is a cursed custom, for þei eten more gladly mannes
 flesch þan ony oþer flesch. And ȝit is þat contree habundant
 16 of flesch, of fissh, of cornes, of gold t syluer t of aH
 oþer godes. þider gon marchauentes t bryngen with hem
 chilbren to selle to hem of the contree t þei byȝen hem. And
 ȝif þei ben fatte þei eten hem anon, And ȝif þei ben lene þei
 20 feden hem tiH þei ben fatte t þamne þei eten hem. And
 þei seyn þat it is the best flesch t the swettest of aH the
 world. In þat lond ne in many oþere bezonde þat noman
 may see the sterre TRANSMONTANE þat is clept the sterre of
 24 the see, þat is vnmovable t þat is toward the north, þat
 wee clepen the lodesterre. But men seen anoþer sterre
 the contrarie to him, þat is toward the south, þat is clept
 ANTARTYK. And right as the schipmen taken here avys
 28 here t gouerne hem be the lodesterre, right so don
 schipmen bezonde þo parties be the sterre of the south,
 the whiche sterre appereth not to vs. And this sterre þat
 is toward the north þat we clepen the lodesterre ne
 32 appereth not to hem. For whiche cause men may wel
 parcyue þat the lond t the see ben of rownde schapp t
 forme, For the partie of the firmament scheweth in o
 contree þat scheweth not in another contree. And men
 36 may wel preuen be experience t sotyle compassement of
 wytt þat ȝif a man fond passages be schippes þat wolde go

The land is common property.

[P. fol. 75 a]
Cannibalism.

Little children eaten when fat.

The Polar star is not visible there.

The Antarctic star is.

This proves the earth to be round.

Circum-naviga-
tion is possible.

to serchen the world, men myghte go be schippe aH aboute
the world t abouen t benethen, The whiche thing I proue
þus, after þat I hane seyn. For I haue ben toward the
partes of Braban t beholden [in](¹) the ASTROLABRE þat the 4
sterre þat is clept the transmontayne is .liij. degrees high,

In Bohemia
and further
to the
North, I
have seen
the Polar
star 62
degrees
high.

[¹ fol. 75 b]

And more forþere in ALMAYNE t BEWME it hath .lvij.
degrees, And more forth toward the ¹parties SEPTEM-
TRIONELES it is .lxij. degrees of heglite t certeyn mynutes, 8
for I self haue mesured it be the Astrolabre. Now schuh
þe knowe þat azen þat TRANSMONTAYNE is the toþer sterre

þat is clept ANTARTYKE as I haue seyd before. And þo
.ij. sterres ne meeuen neuere, And be hem turneth aH the 12
firmament right as doth a wheel þat turneth be his axiH
tree, So þat þo sterres beren the firmament in .ij. egaH
parties, so þat it hath als mochel abouen as it hath
benethen. After this I haue gon toward the parties 16

MERIDIONALES, þat is toward the south And I haue founden
þat in lybye men seen first the sterre ANTARTYK. And
so fer I haue gon more forth in þo contrees þat I haue
founde þat sterre more high, so þat toward the high lybye 20
it is .xvij. degrees of heglite t certeyn mynutes, of the
whiche .lx. mynutes maken a degree. After goyng be
see t be londe toward this contree of þat I haue spoke
t to oþer yles t londes besonde þat contree I haue founden 24
the sterre ANTARTYK of .xxxij. degrees of heglite t mo
mynutes. And ȝif I hadde had compayne t schippynge
for to go more besonde I trowe wel in certeyn þat wee
scholde hane com aH the roundness of the firmament aH
aboute. For as I haue seyd ȝou beforne the half of the
firmament is betwene þo .ij. sterres, The whiche halfondeH 28
I haue seyn. And of the toþer halfondeH I haue seyn
toward the north vnder the TRANSMONTANE .lxij. degrees 32
t .x. mynutes, And toward the partie MERIDIONAHL I haue

To the
South, I
have seen
the Ant-
arctic star
33 degrees
high.

[seyn](²) vnder the antartyk .xxxij. degrees t .xvj. mynutes,
And þamne the halfondeH of the firmament in aH ne
holdethi not but .ix. degrees. And of þo .ix. I haue seen 36

(¹) Missing, C.

(²) been, C.

.lxij. on þat o part t .xxxvij. on þat oþer part þat ben .iiij. ^{xx} [1 fol. 76 a] t .xv. degrees t nygli the halfondeH of a degree. And so þere ne fayleth but þat I haue seen aH the firmament saf 4 .iiij. t .iiiij. degrees t þe halfondeH of a degree And þat is not the fourthe partie of the firmament, For the .iiij. partie of the roundness of the firmament holt .iiij. t .x. degrees, So þere fayletli but .v. degrees t an half of the 8 fourthe partie. And also I haue seen the .iiij. parties of aH the roundness of the firmament t more ȝit .v. degrees t an half, Be the whiche I seye ȝou certeynly, þat men may envirowne aH the erthe of aH þe world as wel 12 vnder as abonen t turnen aȝen to his contre þat hadde compayne t schippynge t conduyt. And alweys he scholde fynde men londes t yles as wel as in this contre, For ȝee wyten weH þat þei þat ben toward the antartyk 16 þei ben streght feet aȝen feet of hem þat dwellen vnder the TRANSMONTANE also wel as wee t þei þat dwellyn vnder vs ben feet aȝenst feet. For aH the parties of see t of lond han here appositees habitables or tiepass- 20 ables t [yles]⁽¹⁾ of þis half t beþondhalf. And wyteth wel þat after þat þat I may parceyne t comprehend the londes of PRESTRE IOHN Emperour of Ynde ben vnder vs. For in goyng from Scotland or from Englund toward 24 Ierusalem men gon vpward alweys, For oure lond is in the lowe partie of the erthe toward the west And the lond of PRESTRE IOHN is the lowe partie of the erthe toward the Est and han there the day whan wee haue the nyght; 28 And also high to the contrarie þei han the nyght whan wee han the day. For the erthe t the see ben of round forme and schapp as I haue seyd beforne And þat þat men gon vpward ²to o cost, men gon downward to another 32 cost. Also ȝee haue herd me seye þat IERUSALEM is in the myddes of the world t þat may men prenen t schewen þere be a spere þat is right into the erthe vpon the hour of mydday whan it is EQUINOXIUM, þat scheweth no schadwe 36 on no syde. And þat it scholde ben in the myddes of

I have therefore seen three-quarters of the sky.

Doctrine of the Antipodists defended.

Our Antipodes are in Prester John's Empire.

[2 fol. 76 b]

In Jerusalem, a spear throws no shadow at noon on the Equinox.

(¹) þei, MS.

the world Dauid wytnesseth it in the psauter where he seyth: **DEUS OPERATUS EST SALUTEM IN MEDIO TERRE.** þanne þei þat parten fro þo parties of the west for to go toward IERUSALEM, als many iorneyes as þei gon 4 vpward for to go thider, in als many iorneyes may þei gon fro IERUSALEM vnto oþer confynyes of the superficialtee of the erthe bezonde. And whan men gon bezonde þo iorneyes toward ynde + to the foreyn yles, 8 aH is envyronyng the roundnesse of the erthe + of the see vnder oure contrees on this half. And þerfore hath it befallen many tymes of o þing þat I haue herd counted whan I was ȝong, how a worthi man departed somtyme 12 from oure contrees for to go serche the world, And so he passed ynde + the yles bezonde ynde where ben mo þan .v. M. yles. And so longe he wente be see + lond + so enviround the world be many seisons, þat he fond 16 an yle where he herde speke his owne langage, callynge on oxen in the plowgh suche wordes as men spoken to bestes in his owne contree, Where of he hadde gret meruayle, for he knew not how it myghte be. But I 20 seye þat he had gon so longe be londe + be see, þat he had enviround aH the erthe, þat he was comen aȝen envirounyng þat is to seye goynge aboute vnto his owne marches. + ȝif he wolde haue passed forth, (1) he had 24 founden his contre + his owne knouleche. But he turned aȝen from þens fro whens he was come fro + so he loste moche peynefuH labour, as himself seyde a gret while after þat he was comen hom. For it befeH after 28 þat he wente in to Norweye and þere tempest of the see toke him and he arryued in an yle And whan he was in þat yle he knew wel þat it was the yle where he had herd speke his owne langage before, + the callynge of 32 oxen at the plowgh, + þat was possible þinge. But how it semeth to symple men vnlerned þat men ne mowe not go vnder the erthe + also þat men scholde falle toward the heuene from vnder. But þat may not be vpon less 36

The Holy
City is as
far from the
eastern as
from the
western
limit of the
earth.

A traveller
having
searched the
world,
finally found
himself
where his
own
language
was
spoken.

If he had
proceeded
further, he
would have
reached his
home, but
he went
back.

Later on,
visiting
Norway,
he identified
the very
island.

(1 fol. 77 a)

The people
of our
Antipodes
need not
fall into
the sky
any more
than we do.

(1) til, C.

þan wee mowe falle toward heuene fro the erthe where
wee ben. For fro what partie of the erthe þat man dueH
ouper abonen or benethen it semeth always to hem þat
4 duellen þat þei gon more right þan ony oþer folk And
right as it semeth to vs þat þei ben vnder vs, right so it
semeth hem þat wee ben vnder hem. For ȝif a man
myghte falle fro the erthe vnto the firmament, be grettere

8 resoun the erthe + the see þat ben so grete + so heny
scholde fallen to the firmament, but þat may not be And
þerfore seith oure lord god: *NON TIMEAS ME QUI SUSPENDI*

TERRAM EX NICHILO. And alH be it þat it be possible

12 þing þat men may so envyroune alH the world, nathelos
of a .M. persones on ne myghte not happen to returnen
in to his contree. For, for the gretness of the erthe
+ of the see men may go be a .M. and a .M. other

16 weyes, þat noman cowde redye him perfityle toward the
parties þat he cam fro, but ȝif it were be aventure +
happ or be the grace of god. For the erthe ¹is full

large + full gret + holt in roundness + aboute envyroun

20 be abonen + be benethen .xx. M.CCCC. + .xxv. myles,
after the opynyon of olde wise astronomeres. And

here seyenges I repreue nought, But after my lytyH wytt
it semeth me, savyng here rerenesse, þat it is more. And

24 for to hane better vndirstondyng I seye þus: Be per
ymagyned a figure þat hath a gret compas + aboute the
poynt of the gret compas þat is elept the centre be made
another litiH compas. þan after be the gret compas

28 devised be lynes in manye parties And þat alH the lynes
meeten at the centre, so þat in as manye parties as the

grete compas schal be departed, in als manye schal be
departed the litiH þat is aboute the centre, alH be it

32 þat the spaces ben lesse. Now þanne, be the gret compas
represented for the firmament And the litiH compas
represented for the erthe. Now þanne, the firmament is

denysed be Astronomeres in .xij. signes and *every* signe
36 is denysed in .xxx. degrees, þat is .CCC. + .lx. degrees

þat the firmament hath a bouten. Also be the erthe

Each nation
imagines
itself to
stand
upright, and
all others to
go topsy
turvy.

The
difficulty
in a voyage
round the
earth is to
find one's
way back.

[p. fol. 77b]

The earth's
circumference is
20,425 miles.

The celestial
and terres-
trial circles
are divided
into 360
degrees.

One terres-
trial degree
is 600
furlongs.

The round-
ness of the
earth is
31,500
miles.

The lands
of the
extreme
West lie
outside the
climates.

[¶ fol. 78 a]

deuyed in als many parties as the firmament + lat euery partye answere to a degree of the firmament. And wyteth it wel þat after the Auctoures of Astronomye .DC. furlonges of erthe answeren to a degree of the 4 firmament And þo ben .viiiij. .vij. Mit. + .iiij. furlonges. Now be þat here multiplyed be .CCC. sithies + .Ix. + þan þei ben .xxxij. M^t. + .DC. myles, euery of .vij. furlonges, after myles of oure contree. So moche bath the erthe in 8 roundness + of heghte enviroun after myn opynyoun + myn vndirstondynge. And þee schulH vndirstonde þat after the opynyoun of olde wise ¹ Philosophres + Astronomeres oure contree ne Ireland ne Wales ne Scotlond ne Norweye 12 ne the oþer yles costyng to hem ne ben not in the superficyalte counted aboven the erthe, as it scheweþ be aH the bokes of Astronomye. For the superficialtee of the erthe is departed in .vij. parties for the .vij. 16 planetes And þo parties ben clept clymates. And oure parties be not of the .vij. clymates, for þei ben descendynge toward the west betwene high toward the roundness of the world, + þere ben the yles of ynde, 20 And þei ben aȝenst vs þat ben in the lowe contree, + the .vij. clymates streechen hem envirounyng the world.

CH. XXII. OF THE PALAYS OF THE KYNG OF THE YLE
OF IAUA ; OF THE TREES þAT BEREN MELE,
HONY, WYN + VENYM, + OF OTHERE
MERUAYLLES + CUSTOMS VSED IN THE
YLES MARCHINGE þERE ABOUTEN.

| The people
of Cimabar
are tattooed.

BEZYDE þat yle þat I have spoken of þere is another 24 yle þat is clept SUMOBOR þat is a gret yle + the kyng þeof is right myghty. The folk of þat yle maken hem awlays to ben marked in the visage with an hote yren boþe men and wommen for gret nobless, for to ben 28

/
sumbar

knownen from oþer folk, for þei holden hemself most noble
 & most worthi of all the world. And þei han were
 alweys with the folk þat gon aH naked. And faste besyde
 4 is another yle þat is clept BETEMGA þat is a gode yle & a
 plentyfous. And many oþer yles ben þere aboute where
 þere ben many of dynersse folk of the whiche it were to
 longe to speke of aH. But fast besyde þat yle for to passe
 8 be see is a gret yle & a gret contree þat men clepen IAUA
 & it is nygh ij. M. myle in circuyt. And the kyng of þat
 contree is a full gret lord & a riche & a myghty And
 hath vnder him .vij. oþer kynges of .vij. oþer yles abouten
 12 hym. ¹This yle is ful wel enhabited & ful wel manned,
 þere growen all maner of spicerie more plentyfouslich
 þan in ony oþer contree, As of gyngembre, clowegylfres,
 caneh, zedewahl, notemuges & maces. And wyteth wel
 16 þat the notemuge bereth the maces, For right as the note
 of the haseH hath an husk withouten, þat the note is
 closed in til it be ripe & after falleth out, right so it is of
 the notemuge & of the maces. Manye oþer spieces & many
 20 oþer godes growen in þat yle, For of aH þing is þere
 plentee saf only of wyn. But pere is gold & siluer gret
 plentee. And the kyng of þat contree hath a paleys ful
 noble & ful merueyllous & more riche þan ony in the
 24 world, For all the degréz to gon vp in to halles & chambres
 ben on of gold, anoþer of syluer. And also the paumentes
 of halles & chambres ben all square on of gold & anoþer of
 syluer & alle the walles withinne ben couered with gold
 28 & syluer in syn plates. And in þo plates ben stories &
 batayles of knygþites enleved & the crounes & the cereles
 abouten here heoles ben made of precious stones & riche
 perles & grete. And the halles & the chambres of the
 32 palays ben all couered withinne with gold & syluer, so
 þat noman wolde trowe the richess of þat palays but he
 had seen it. And witeth wel þat the kyng of þat yle is
 so myghty þat he hath many tymes ouercomen the grete
 36 CANE of CATHAY in bataylle, þat is the most gret
 Emperour þat is vnder the firmament ouþer bezonde the

Java is
powerful,

{1 fol. 78 b}
and rich
in spieces.

Mace is the
husk of
nutmeg.

The steps
and floors of
the king's
palace are
gold and
silver.

Figures
embossed
on the walls.

Wars
between the
king of
Java and
the Great
Chan.

see or on this half. For þei han had oftentyne werre betwene hem, because þat the grete CANE wolde constrey-
 fol. 79a] ¹nen him to holden his lond of him, but þat other at aH
 tymes defendeth him wel aȝenst him. After þat yle in 4
 goynge be see men fynden another yle gode t gret þat
 men clepen PATHEN, þat is a gret kyngdom ful of faire
 eytees t ful of townes. In þat lond growen trees þat
 beren mele wherof men maken gode bred t white t of 8
 gode sauour And it semetli as it were of whete, but it is
 not allynge of suchi sauour. And þere ben oþer trees
 þat beren hony gode t swete And oþer trees þat beren
 venym aȝenst the whiche þere is no medicyne but [on] 12
 And þat is to taken here propre leves t stampē hem t
 tempere him with water t þan drynke it And eH he schall
 dye, for triacle wil not avaylle ne non oþer medicyne.
 Homeo-
 pathy.

Attempt of
 the Jews to
 poison
 Christ-
 endom.

A gum
 oozes from
 holes in the
 barks, and
 is ground
 into flour.

Honey,
 poison and
 wine exude
 in the same
 way.

Long canes.

see or on this half. For þei han had oftentyne werre betwene hem, because þat the grete CANE wolde constrey-
 fol. 79a] ¹nen him to holden his lond of him, but þat other at aH
 tymes defendeth him wel aȝenst him. After þat yle in 4
 goynge be see men fynden another yle gode t gret þat
 men clepen PATHEN, þat is a gret kyngdom ful of faire
 eytees t ful of townes. In þat lond growen trees þat
 beren mele wherof men maken gode bred t white t of 8
 gode sauour And it semetli as it were of whete, but it is
 not allynge of suchi sauour. And þere ben oþer trees
 þat beren hony gode t swete And oþer trees þat beren
 venym aȝenst the whiche þere is no medicyne but [on] 12
 And þat is to taken here propre leves t stampē hem t
 tempere him with water t þan drynke it And eH he schall
 dye, for triacle wil not avaylle ne non oþer medicyne.
 Of this venym the Iewes had let sechen of on of here 16
 frendes for to empoyson aH eristianee as I haue herd
 hem seye in here confessione before here dyenge. But
 thanked be aH myghty god þei fayleden of hire purpos
 but aHweys þei maken gret mortalitee of poeple. And 20
 oþer trees þer ben also þat beren wyn of noble sentement.
 And ȝif ȝou lyke to here how the mele cometh out of the
 trees I schall seye ȝou. Men hewen the trees with an
 hachet aH aboute the fote of the tree tiH þat the bark 24
 be perced in many parties t þan cometh out þerof a
 thikke lykour, the whiche þei reseeynen in vesselles t
 dryen it at the hete of the sonne. And þau þei han it to
 a mylle to grynde And it² becometh faire mele t white. 28
 And the hony t the wyn t the venym ben drawen out of
 oþer trees in the same manere t put in vesselles for to
 kepe. In þat yle is a ded see þat is a lake þat hath no
 ground And ȝif ony thing falle in to þat lake it schall
 neuere comen up aȝen. In þat lake growen reedes þat ben
 cannes þat þei clepen THABY þat ben .xxx. fadme long
 And of peise cannes men maken faire houses. And þer
 ben oþer cannes þat ben not so longe þat growen nere the 36
 lond t han so longe rotes þat duren wel a .iiij. quarteres of

a furlong ore more. And at the knottes of þo rotes men fynden precious stones þat han gret vertues And he þat bereth ony of hem vpon him, yren ne steel ne may not 4 hurt him ne drawe no blod vpon him And perfore þei þat han þo stones vpon hem fighten ful hardyly bothe on see & lond For men may not harmen [hem] on no partye. And perfore þei þat knownen the manere & schufl fighte with 8 hem þei schoten to hem arwes & quarelles withouten yren or steel & so þei hurten hem & sleen hem. And also of þo cannes þei maken houses and schippes & oþer thinges as wee han here makynge houses and schippes of oke or of 12 ony oþer trees. And deme noman þat I seye it but for a trufful, for I hane seen of þo cannes with myn owne eyzen ful many tymes lyggyng vpon the Rynere of þat lake, of the whiche .xx. of oure felowes ne myghten not 16 liften vp ne beren on to the erthe. After this ¹yle men gon be see to anoþer yle þat is clept CALONAK & it is a fair lond & a plentifous of godes. And the kyng of þat contrey hath als many wifes as he wole For he makth 20 serche al the contree to geten him the fairest maydens þat may ben founde & maketh hem to ben brought before him And he taketh on o nyght & anoþer a noþer nyght & so forth contynually sewyng, so þat he hath a .M. wifes 24 or mo. And he liggeth neuer but o nyght with on of hem & anoþer nyght with a noþer, but ȝif þat on happene to ben more lusty to his plesance þan another. And perfore the kyng geteth ful many children, sumtyme an 28 .C. sumtyme an .CC. & sumtyme mo. And he hath also into a .xiiij. Mit Olifauntz or mo, þat he maketh for to ben brought vp amonges his vilaynes be all his townes. For in eas þat he had ony werre aȝenst ony oþer kyng 32 aboute him þanne [he] maketh certeyn men of armes for to gon vp in to the castelles of tree made for the werre þat craftilly ben sett vpon the Olifantes bakkes, for to fyghten aȝen hire enemyes, & so don oþer kynges þere 36 aboute. For the maner of werre is not þere as it is here

Precious stones found on the roots of canes.

Neither iron nor steel can hurt those that wear them.

I have seen giant canes with my own eyes.

[¹ fol. 80a]

The king of Calonak has more than a thousand wives.

He has as many as two hundred children, and 11,000 tame elephants.

Castles put on elephants in war time.

or in oþer contrees, ne the ordynance of werre nouþer.
And men elepen the Olifantes WARKES. And in þat yle
þere is a gret meruayle more to speke of þan in ony oþer
partie of the world: For aH manere of fissaþches þat ben 4
þere in the see abouten hem comen ones in the zeer eche
manere of dyuerse fissaþches, on maner of kynþe after other,
þe i casten hem self to the see banke of þat yle, so gret
plente þ multitude þat noman may vnnethe see but fissaþ
þere þei abyden .ij. dayes and euery man of the contree
taketh of hem als many as him lyketh, And after þat
maner of fissaþ after the thridde day departeth þ goþ
into the see. And after hem comen another multitude of 12
fyssch of anoþer kynþe þ don in the same maner as the
firste diden oþer .ij. dayes. And after hem anoþer tiþ
aH the dyuerse maner of fissaþches han ben þere þ pat men
han taken of hem þat hem lyketh. And noman knoweth 16
the cause wherfore it may ben, But þei of the contree
seyn þat it is for to do reverence to here kyng þat is
the most worthi kyng þat is in the world as þei seyn, be
cause þat he fulfilleþ the commandement þat god bad to 20
ADAM þ EUE whan god seyd: CRESCE ET MULTIPLI
CAMINI ET REPLETE TERRAM. And for because þat he
multipliþ so the world with children perfore god sendeth
him so the fissaþches of dyuerse kyndes of aH þat ben in 24
the see, to taken at his wille for him þ all his peple.
And perfore aH þe fissaþches of the see comen to maken him
homage as the most noble þ excellent kyng of the world
þat is best beloved with god als þei seyn. I knowe not 28
the resoun whi it is but god knoweth. But this me

Each species
of fish comes
to land
once a year.
[1 fol. 80 b]

They stay
three days,
till every
man has
plenty.

Each species
of fish does
the same for
three days.

The natives
believe that
the fishes
honour their
king for re-
producing
his kind.

[2 fol. 81 a]
This miracle
is against
nature.

semeth ² is the moste meruayle þat enere I saughi, For
this mervayle is aȝenst kynde þ not with kynde, þat the
fissaþches þat han fredom to enviroun aH the costes of the 32
see at here owne list comen of hire owne will to profren
hem to the detli withouten constreynyng of man. And
perfore I am syker þat this may not ben withouten a gret
tokene. þere ben also in þat contree a kynde of SNAYLES 36
þat ben so grete þat many persones may loggen hem in

- hire schelles, as men wolde don in a lity^H hous, And
oþer snayles þer ben þat ben full grete, but not so huge
as the oþer. And of þeise snayles t of gret white
4 wormes þat han blake hedes þat ben als grete as a mannes
thigh t somme lesse as grete wormes þat men fynden þere
in wodes men maken Vyamnde Ria^H for the kyng t for
oþer grete lordes. And ȝif a man þat is maryed dye in
8 þat contree, men buryen his wif with him aH quyk, For
men seyn þere þat it is reson^H þat sche make him com-
panye in þat oþer world as sche did in this. From þat
contree men gon be the see oceean be an yle þat is clept
12 CAFFOLOS. Men of þat contree whan here frendes ben
seke þei hangen hem vpon trees t seyn þat it is better þat
briddes þat ben Angeles of god eten hem þan the foule
wormes of the erthe. From þat yle men gon to another
16 yle where the folk ben of fu^H cursed kynde for þei norys-
schen ¹grete dogges t techen hem to strangle here frendes
whan þei ben syke, for þei wil nocht þat þei dyen of
kyndely deth, for þei seyn þat þei scholde suffren to
20 gret peyne ȝif þei abyden to dyen be hemself as nature
wolde. t whan þei ben þus enstrangled þei eten here
flesch in stede of venysoun. Afterward men gon be
many yles be see vnto an yle þat men clepen MILKE t
24 þere is a fu^H cursed peple for þei delyten in nothing more
þan for to fighten and to sle men And þei drynken
gladlyest mannes blood the whiche þei clepen DREU, And
the mo men þat a man may slee, the more worshipe he
28 hath amonges hem. And ȝif ij. persones ben at debate
t perauenture ben accorded be here frendes or be sum of
here alliance, it behoueth þat every of hem þat schul^H
ben accorded drynke of oþeres blood, And eH the accord
32 ne the alliance is nocht worthi ne it schall not be no
repref to him to breke the alliance t the accord, but
ȝif euery of hem drynke of oþeres blood. t from þat
yle men gon be see from yle to yle vnto an yle þat is
36 clept TRACODA, where the folk of þat contree ben as
bestes t vnresonable t duellen in caves þat þei maken
MANDEVILLE.

The shells
of snails are
large enough
to hold
several
people.

Large white
worms
supply meat
for a king.

Widows are
buried alive
with their
dead
husbands.

In Calfo, the
sick are
hanged, as
food for
birds, who
are angels
from
heaven.

Elsewhere,
dogs are
trained to
strangle the
sick, to save
them from
bain.

[¹ fol. 81b]

In Mitke,
human
blood is
drunk.

Treaties are
sanctified
by the
drinking
of blood.

In Tracoda
are cave-
dwellers,
who hiss
like snakes.

in the erthe for þei haue no wytt to maken hem houses.
And whan þei seen ony men passyng þorȝ here contrees
þei hyden hem in here caves. And þei eten flesch of
serpentes & þei eten but litil & þei speken nouȝt¹ but
[1 fol. 82a] 4
þei hissen as serpentes don And þei sette no prys be
non aveer ne ricchess, but only of a precuous ston þat is
amonges hem þat is of .lx. coloures; And for the name of
the yle þei elepen it TRACODOUN. And þei louen more þat
ston þan ony thing eH And zit thei knowe not the vertue
þereof but þei coneyten it & louen it only for the beautee.
After þat yle men gon be the see oceane be many yles
vnto an yle þat is elept NACUMERA þat is a gret yle & 12

The precious
stone Tracodoun
has 40 colours.

In Na-
mura live
the Cyno-
cephali.

They
worship
an ox.

Their loin-
cloths
and
weapons.

How their
king tells
his beads.

[2 fol. 82b]

The royal
ruby a foot
long.

good & fayr. And it is in kompas aboute more þan a .M.
myle & all the men & wommen of þat yle han houndes
hedes and þei ben clept CANOPHOLOS & þei ben ful
resonable & of gode vnderstondynge, saf þat þei wor- 16
schipen an ox for here god. And also enerich of hem
bereth an ox of gold or of syluer in his forhed in tokene
þat þei louen wel here god. And þei gon all naked
saf a lityH clout þat þei coueren with here knees & hire 20
membrs. þei ben grete folk & wel fyghtyng & þei han
a gret targe þat couereth all the body & a spere in here
hond to fighte with. And zif þei taken ony man in
bataylle anon þei eten him. The kyng of þat yle is ful 24
riche & ful myghty & right deuout after his lawe And
he bathi abouten his nekke .ccc. perles oryent gode &
grete & knotted as PATER NOSTRES here of Amber. ² And
in maner as wee seyn oure PATER NOSTRE & oure AUE 28
MARIA, countynge the PATER NOSTRES, right so this kyng
seyth every day deuoutly .ccc. preyeres to his god or þat
he ete. And he bereth also aboute his nekke a RUBY
oryent noble & fyn þat is a fote of lengthe & fyve fyngres 32
large. And whan þei chesen here kyng þei taken him
þat rubye to beren in his hond And so þei leden him
rydynge all abouten the cytee And fro þens fromward
þei ben all obeyssant to him. And þat rubye he schalH 36
bere alhwey aboute his nekke, For zif he hadde not þat

rubye vpon him men wolde not holden him for kyng.
The grete CANE of CATHAY hath gretly eoueyted þat
RUBYE but he myghte neuer han it for werre ne for no

4 maner of godes. This kyng is so rightful þ of equytee
in his doomes þat men may go sykerlych porghout al his
contree þ bere with him what him list, þat noman schall
ben hardy to robbem him, And ȝif he were, the kyng
8 wolde iustifye[n] anon. Fro this lond men gon to anoþer

Robbery
unknown
there.

yle þat is clept SILHA þ it is weþ a .Dece. myles aboue.
In þat lond is ful moche wast, for it is ful of serpentes
of dragouns þ of COKADRILLES þat noman dar duelle

Silha or
Ceylon.

12 þere. þeise COCODRILLES ben serpentes ȝalowe þ rayed
abouen þ han .iiij. feet þ schorte thyes þ grete nayles as
clees or talouns. ¹ And þere ben somme þat han .v. fadme
in lengthe þ summe of .vj. þ of .viii. þ of .x. And

The
crocodiles.

16 whan þei gon be placees þat ben grauelly, it semeth as
þoughli men hadde drawen a gret tree þorugh the grauelly
place. And þere ben also many wylde bestes þ namelych
of OLYFAUNTES. In þat yle is a gret mountayne þ in

20 mydd place of the mount is a gret lake in a ful faire
pleyn þ þere is gret plentee of water. And þei of the
contree seyn þat ADAM þ EUE wepten vpon þat mount
an .c. zeer whan þei weren dryuen out of paradys And

The lake
filled with
Adam and
Eve's tears.

24 þat water þei seyn is of here teres, For so moche water
þei wepten þat made the forseyd lake. And in the botme
of þat lake men fynden many precious stones þ grete
perles. In þat lake growen many reedes þ grete cannes

Precious
stones at its
bottom.

28 And þere withjune ben many COCODRILLES þ serpentes þ
grete waterleches. And the kyng of þat contree ones
evry zeer ȝeueth leve to pore men to gon in to the lake
to gadre hem precyous stones þ perles be weye of almess

The poor
gather the
stones.

32 for the loue of god þat made ADAM. And al the zeer
men fynde ynowe. And for the vermyn þat is withjune
þei anoynte here armes þ here thyes þ legges with an
oynement made of a þing þat is clept LYMONS þat is a

They anoint
their bodies
against
venomous
beasts.

36 manere of fruyt lych smale pesen, And þanne haue þei

no drede of no Cocodrilles ne of non oper venomous
 vermyne. This water ¹ renmeth flowyng & ebbynge be a
 syde of the moūtayne & in þat ryuer men fynden
 precious stones & perles gret plentee. And men of þat
 yle seyn comounly þat the serpentes & the wilde bestes
 of þat contree ne wil not don non harm ne touchen *with*
 euy^H no strange man þat entrethi in to þat contree, but
 only to men þat ben born of the same contree. In þat
 contree & oþere þere abouten þere ben wylde gees þat han
 ij. hedes And þere ben lyouns aH white & als grete as
 oxen & many oþiere dynersh bestes & foules also þat be
 not seyn amonges vs. And witeth wel þat in þat contree
 & in oþer yles pere abouten the see is so high þat it
 semeth as poughe at the clowdes & þat it wolde
 coueren aH the world; And þat is gret meruaylle þat it
 myghte be so, saf only the wiH of god, þat the eyr sus-
 teyneth it. And þerfore seyth David in the psautere:
 MIRABILES ELACIONES MARIS.

CH. XXIII. HOW MEN KNOWEN BE THE YDOLE, ȝIF THE SIKE SCHALL DYE OR NON; OF FOLK OF DYUERSE SCHAP AND MERUEYLOUSLY DISFIGURED, AND OF THE MONKES þAT ȝEUN HIRE RELEEF TO BABEWYNES, APES & MARMESETTES & TO OþER BESTES.

FROM þat yle in goynge be see toward the south is
 another gret yle þat is clept DONDUN. In þat yle
 ben folk of dyuerse kyndes so þat the fader eteth the
 sone, the sone the fader, the husbonde the wif & the wif
 the husbonde. And ȝif it so befalle þat the fader or
 moder ²or ony of here frendes ben seke anon the sone
 goþli to the prest of here lawe & preyeth him to aske the
 ydole ȝif his fader or moder or frend schall dye on þat
 euy^H or non. And þan the prest & the sone gon togydere

In Dondyn
one relative
eats another.

[2 fol. 84 a] The idols
are con-
sulted about
diseases.

before the ydole \pm knelen ful denoutly \pm asken of the ydole here demande. And ȝif the deny \bar{h} pat is withinne awnere pat he seah \bar{h} lyue þei kepen him wel, And ȝif 4 he seye þat he seah \bar{h} dye þan the prest goth with the sone with the wif of him pat is seek \pm þei putten here hondes vpon his moutli \pm stoppen his bretli \pm so þei sleen him. And after þat þei choppen a \bar{h} the body in smale 8 peices \pm preyen a \bar{h} his frendes to comen \pm eten of him | The funeral feast.
 pat is ded \pm þei senden for a \bar{h} the mynstra \bar{h} of the contree \pm maken a solempne feste. And whan þei han eten the flesch þei taken the bones \pm buryen hem \pm
 12 syngen \pm maken gret melodye. And alle þo þat ben of his kyn or pretenden hem to ben his frendes, \pm þei come not to þat feste þ*i* ben repreued for enere more \pm schamed \pm maken gret doel, for neuere after schul \bar{h} þei ben holden
 16 as frendes. And þei seyn also þat men eten here flesch for to delyneren hem out of peyne, For ȝif the wormes of the erthe eten hem the soule scholde suffre gret peyne as | The human body should not feed worms.
 þei seyn \pm namely whan the flesch is tendre \pm megre
 20 ¹ þanne seyn here frendes pat þei don gret symme to leten hem haue so long langure to suffre so moche peyne withoute reson. And whan þei fynde the fleschli fatte þan þei seyn þat it is wel don to senden hem sone to
 24 paradys \pm þat þei haue not suffred him to longe t[o] endure in peyne. The kyng of this yle is a ful gret lord \pm a myghty \pm hathi vnder him .iiij. grete yles þat ȝeuuen tribute to him. And in euerych of theise yles is a kyng
 28 crowned \pm a \bar{h} ben obeyssant to þat kyng. And he hath in þo yles many dynerse folk. In on of þeise yles ben folk of gret stature as geauntes \pm þei ben hidouse for to loke vpon \pm þei han but on eye \pm þat is in the myddy \bar{h} of the | One-eyed giants.
 32 front \pm þei eten no þing but raw flesch \pm raw fyssch. And in anoþer yle toward the south duellen folk of foul stature \pm of cursed kynde, þat han non hedes \pm here eyen ben in here scholdres. And here mouth is crooked as an | Headless men with crooked mouths.
 36 hors schoo \pm þat is in the myddes of here brest. And in

others with
mouths
behind their
backs.
Noseless
men.

[1 fol. 85 a]

Faces
covered by
the upper
lip.

Dwarfs
that suck
in food
through
pipes.

Ears hanging
down to the
knees.
Horse-
footed
people.

Quadruped
people.

Hermaphro-
dites.

[2 fol. 85 b]

People that
move on
their
knees.

anoþer yle also ben folk þat han non hedes + here eyen + here mouthi ben behynde in here schuldres. And in anoþer yle ben folk þat han the face aþ platt aþ pleyn withouten nese + withouten mouthi, but þei han .ij. smale 4 holes aþ rounde in stede of hire eyen + hire mouthi is platt also withouten lippes. And in anoþer yle ben folk of foul fasceoun + schapp ¹þat han the lippe aboune the monthi so gret þat whan þei slepen in the sonne þei keneren aþ the face with þat lippe. And in anoþer yle þer ben lityH folk as dwerghes + þei ben to so meche as the PYGMEYES + þei han no mouthi, but in stede of hire mouthi þei han a lytyH round hole. And whan þei schuH 12 eten or drynken þei taken þorghi a pipe or a penne or suchi a þing and sowken it in, for þei han no tongue + þerfore þei speke not, but þei maken a maner of hissyng as a nedder doth + þei maken signes on to anoþer 16 as monkes don, be the whiche euery of hem understandeth oþer. And in anoþer yle ben folk þat han grete eres + longe, þat hangen doun to here knees. And in anoþer yle ben folk þat han hors feet + þei ben stronge + myghty 20 and swift rennres for þei taken wylde bestes with rennyng + eten hem. And in anoþer yle ben folk þat gon vpon hire hondes + on hire feet as bestes + þei ben aþ skynned + fedred + þei wole lepen as lightly into trees + 24 fro tree to tree as it were squyelles or apes. And in anoþer yle ben folk þat ben bothe man + womman + þei han kynde of þat on + of þat oþer + þei han but o pappe on the o syde + on þat oþer non. And þei han membres 28 of generaeioum of man + womman + þei vsen bothe whan hem list ones þat on + anoþer tyme þat oþer. And þei geten ² children whan þei vsen the membre of man + þei bere children whan þei vsen the membre of womman. 32 And in anoþer yle ben folk þat gon aþ weys vpon here knees ful meruey[!]lously ⁽¹⁾ + at euery pas þat þei gon it semeth that þei wolde falle + þei han in every foot .viii. toos. Many oþer dynurse folk of dynurse natures ben þere 36

(1) merueylously, C.

in oþer yles abouten, of the whiche it were to longe to teH t þerfore I passe ouer schortly. From þeise yles in passyng be the see oceane toward the est be many 4 iourneyes men fynden a gret contree t a gret kyngdom pat men elepen MANCY t þat is in ynde the more. And it is the beste lond t on the fairest þat may ben in aR the world t the most delectable t the most plentifous of 8 aH godes þat is in power of man.

Kingdom of
Mancy.

In þat lond dwellen many cristene men t surrazynes, for it is A gode contree t a gret And þere ben jnne mo þan ij. M. grete cytees t riche withouten oþer grete townes. And þere is more

12 plentee of peple þere þan in ony oþer partie of ynde for the bountee of the contree. In þat contree is no nedy man ne non þat goth on beggyng. And þei ben ful faire folk, but þei ben aH pale And the men han thynne

16 berdes t fewe heres, but þei ben longe; But vnethe hath ony man passyng L. heres in his berd t on heer sitt here, another þere, as the berd of a lyberd or of a catt.

Sparse hair
and beards
of the
people.

In þat lond ben many fairere wommen þan in ony oþer

20 contree bezonde the see And þerfore t men elepen þat lond

(1 fol. 86 a)

ALBANYE because þat the folk ben white. And the chief cytee of that contree is clept LATORYN t it is a iourneye from the see And it is moche more þan PARYS. In þat

The capital.

24 cytee is a gret ryngere berynge schippes þat gon to alle the costes in the see. No cytee of the world is so wel stored of schippes as is þat And all þo of the cytee t of the contre [worschipen] (1) ydoles. In þat contree ben double

28 sithes more [briddes þan] ben here: þere ben white gees rede abouthe the nekke t þei han a gret crest as a cokkes comb vpon hire hedes And þei ben meche more þere þan þei ben here t men byen hem þere aH quykk right gret

White and
crested
geese.

32 chepe. And þere is gret plentee of neddes of whom men maken grete festes t eten hem at grete sollempnytees, And he þat maketh þere a feste, be it neuere so costifous t he haue no neddes he hath no thank for his traaylle,

Adders are
a great
delicacy.

(1) Words between brackets here and on p. 136 missing because the parchment is torn.

Priests and
idols.Idols fed on
smoke,
priests on
meat.

[1 fol. 86 b]

Woolly
hens.Tame
animals
used for
fishing.Cassay or
Hangchow.Its lagoon
and 12,000
bridges.

[2 fol. 87 a]

Many gode cytees þere ben in þat contree t men han gret plentee t gret chep of aH wynes t vitailles. In þat contree ben manye chirches of religious men t of here lawe And in þo chirches ben ydoles als grete as geauntes 4 And to theise ydoles þei ȝenen to ete at grete festyfuh dayes in this manere: þei bryngen before hem mete aH soden, als hoot as þei comen fro the fuyr t þei leten the smoke gon vp towardes the ydoles And þan þei seyn þat 8 the ydoles han eten t þan the religious men eten the mete afterwardes. In þat contree ¹ ben white HENNES withouten fethieres, bnt þei beren white wolle as scheep don here. In þat contree wommen þat ben vnmaryed 12 þei han tokenes on hire hedes lych coronales to ben knowen for vnmaryed. Also in þat contree þer ben bestes taughȝt of men to gon into watres into Ryneres t into depe stankes for to take fysch, the whiche best is 16 but lytiH t men clepen hem loyres. [t whanne] men casten hem in to the water, anon [þei bringen] gret fisslies als manye as men wole. And ȝif men wil haue mo þei cast hem in aȝen t þei bryngen vp als many as 20 men list to haue. And fro þat cytee passyng many iourneyes is anoþer cytee on the grettest of the world þat men clepen CASSAY þat is to seyne the cytee of heutene. þat cytee is wel a .l. myle aboute t it is 24 stronglich enhabyted with peple in so moche þat in on hous men maken .x. housholdes. In þat cytee ben .xiij. princypal ȝates and before euyer ȝate a .iiij. myle or a .vij. myle in lengþe is a gret toun or a gret cytee. þat 28 cytee sytt vpon a gret lake on the see as doth VENYSE. And in þat cytee ben mo þan .xiij. ¹M. BRIGGES t vpon euyer brigge ben stronge toures t gode in the whiche duellen the warleynes for to kepen the cytee fro the gret 32 CANE. And on þat o part of the cytee remmeth a gret ruyere aH along the cytee And þere duellen cristene men t many ² marchauntes t oþer folk of dynense nacyouns because þat the lond is so good t so plentyfous. And 36

þere groweth ful gode wyn þat men clepen BIGON þat is
 ful myghty & gentyl in drynkyng. This is a Cytee
 ryah where the kyng of MANCY was wont to dwel &
 4 þere duellen many religious men as it were of the ordre
 of freres, for þei ben mendyfautes. From þat cytee
 men gon be watre solacynge & disportin[g] hem tiH þei
 come to an Abbeye of monkes þat is faste by þat ben
 8 gode religious men after here feyth & lawe. In þat
 abbeye is a gret gardyn & a fair where ben many trees of
 dynerse manere of frutes, And in this gardyn is a lytiH
 hiH ful of delectable trees; In þat hiH & in þat gardyn
 12 ben many dynerse bestes, as of Apes, Marmozettes
 Babewynes & many oþer dyuerse bestes. And euery day
 whan the Couent of this Abbeye hath eten the Awmener
 let bere the releef to the gardyn & he smyteth on the
 16 gardyn ȝate with a clyket of syluer þat he holdeth in his
 hond & anon aH the bestes of þe hiH & of dyuerse places
 of the gardyn comen out a .iiij. .M. or a .iiij. Mit. & þei
 comen in gyse of pore men And men ȝenen hem the releef
 20 in faire vesselles of syluer clene ouergylt. And whan þei
 han eten the monk smyteth eftsones on the gardyn ȝate
 with the clyket & þan anon aH the bestes retornen aȝen
 to here places þat þei come fro. And þei seyn þat theise
 24 bestes ben soules of worthi men þat resemblen in lykness
 of þo bestes þat ben faire & þerfore [þei ȝeven] (1) hem mete
 for the loue of god. And the oþer bestes þat ben foule þei
 seyn ben soules of pore men & of rude comouns; & þus
 28 þei beleeuen & noman may putte hem out of þis opynnyoun.
 þeise bestes aboueseyd þei let taken whan þei ben ȝonge
 & norisschen hem so with almess als manye as þei may
 fynde. And I asked hem ȝif it had not ben better to
 32 haue ȝonen þat releef to pore men rathiere þan to þo
 bestes And þei answerde me & seyde þat þei hadde no
 pore man amonges hem in þat contree And þough it
 had ben so, þat pore men had ben among hem, ȝit were
 36 it gretter Almess to ȝonen it to þo soules þat don þere

Good wine
grown
there.

The abbey,
in whose
garden
animals are
kept.

The leavings
are given to
the beasts
in alms.

Human
souls
dwell in
animals.
[P. 60. 87 b]

The poor
are less
deserving
of alms than
the souls
that do
penance.

(1) Missing, MS.

here penance. Manye oþer meruey়les ben in þat cytee
þ in the contree þere aboute, þat were to long to teH
þou. Fro þat cytee go men be the contree a .vj.

Chilenfo or
Nanking.

iourneyes to anoþer cytee þat men clepen CHILENFO, of 4

the whiche cytee the walles ben .xx. myle aboute. In
þat cytee ben .lx. brigges of ston so faire þat noman may
see fairere. In þat cytee was the firste sege of the kyng
of MANCY for it is a fair cytee þ plentevous of aH
godes. After passe men ouerthwart a gret ryuere þat

Dalay or
Yangtse
Kiang.

men clepen BALAY þat is the grettest ryuere of fressch
water þat is in the world, For þere as it is most narow

it is more þan .iiij. myle of brede. An þanne entren 12
men aȝen in to the lond of the grete CHANE. þat

The Pyg-
mies' lives
are as short
as their
bodies.

[fol. 88 a]

ryuere goth þorghi the lond of PIGMANS, where þat the
folk ben of lityH stature þat ben but .iiij. span long and

þei ben right faire þ gentyH after here quantytees boþe 16
þ the men þ the wommen. And þei maryen hem whan

They fight
the cranes.

they ben half ȝere of age þ geten children. And þei

lyuen not but .vi. ȝeer or .vij. at the moste And he þat

lyueth .vij. ȝeer men holden him þere right passyng 20
old. þeise men ben the beste worcheres of gold, syluer,

coutoun, sylk þ of aH suche thinges of ony oþer þat ben

in the world. And þei han often tymes werre with the
bryddes of the contree þat þei taken þ eten. þis lityH 24

folk nonþer labouren in londes ne in vynes but þei

han grete men amonges hem of oure stature þat tylen

the lond þ labouren amonges the vynes for hem. And

of þo men of oure stature han þei als grete skorn þ wonder 28
as we wolde haue among vs of geauntes ȝif þei

weren amonges vs. þere is a gode eytee amonges oþere
where þere is dwellynge gret plentee of þo lytyH folk

And it is a gret cytee þ a fair þ the men ben grete þat 32
duellen amonges hem, But whan þei geten ony children

They
despise men
of normal
height.

Normal
people's
children
are born
as Pygmies
there.

þei ben as lityH as the PYGMYES, And þerfore þei ben
aH for the moste part aH PYGMYES, for the nature of the

lond is such. The grete CANE let kepe this cytee fuH
wel, for it is his. And aH be it þat the PYGMYES ben

lyty^H *ȝit þei ben* ful resonable after here age *þe come*
bothien wytt *þe gode* *þe malice* *yknow.* Fro þat eytee
gon men be the contree be many eytees *þe many townes*
4 vnto a eytee þat men clepen LANICHAY *þe it is a noble Yangchow,*
eytee *þe a riche* *þe of gret profite to the lord.* And þider
go men to sechien marchandise of a^H manere of þing.
þat eytee ^{(1) fol. 88 b]} *is ful moche worth* ȝerly to the lord of the
8 contree, For he hathi eueri zer to rente of þat eytee as
þei of the cyte seyn .l. Mit. CUMANTZ of floreyns of
gold. For *þei cownten þere a^H be* CUMANZ, And every
CUMANT is .x. M. [floreyns] ⁽¹⁾ of gold. Now may men
12 wel rekene how moche þat it amounteth. The kyng of
þat contree is ful myghty *þe ȝit he is vnder the grete*
CANE And the gret CANE hathi vnder him xij. such
prouynces. In þat contree in the gode towns is a gode
16 custom, For whoso wi^H make a feste to ony of his
frendes þere ben certeyn jmes in eueri gode town *þe he*
þat wil make the feste wil sey to the hostellere: Arraye
for me to morwe a gode dynar for so many folk *þe telleth*
20 him the nombre *þe denyseth him the viandumes.* And he
seythi also: þus moche I wil dispende *þe nomore.* And
anon the hostellere arrayeth for him so faire *þe so wel* *þe*
so honestly þat per schall lakke no thing. And it schall
24 be don sunnere *þe with lasse cost þan* *þe a man made it*
in his owne hows. And a .v. myle fro þat eytee toward
the hed of the ryuere of BALAY is another eytee þat men
clepen MENKE. In þat eytee is strong navye of schippes
28 and aft ben white as snow of the kynde of the trees
þat þei ben made offe, And þei ben ful grete schippes
þe faire and wel ordyned *þe made with halles* *þe chambres*
þe oþer eysementes, as pougħi it were on the lond. Fro
32 þens go men be many townes *þe many eytees þorgh the*
contree vnto a cytee þat men clepen LANTERYNE *þe it is* Linching,
an .viii. iourneyes ² *fro þe eytee aboueseyd.* This eytee
sitt vpon a faire ryuere gret *þe brood þat men clepen*
36 CARAMARON. This ryuere passeth þorgh out CATHAY *þe Hwang-ho.*

The revenue
from that
city.

Dinner
parties are
given in
hotels.

Menzu,
Ningpo

(1) MS., Cumantz.

it doth often tyme harm t þat fuþ gret Whan it is ouer gret.

CH. XXIV. OF THE GRETE CHANE OF CHATAY; OF THE RIALTEE OF HIS PALAYS t HOW HE SITT AT METE, AND OF THE GRETE NOMBRE OF OFFICERES þAT SERUEN HYM.

Cathay or
China.

CHATAY is a grete contree t a fair, noble t riche t fuþ of marchauntes; þider gon Marchaundes aH 4 þeres for to sechen spieces t aH manere of marchandises more comounly þan in ony oþer partye. And ȝee schuh vnderstonde þat Marchaundes þat comen fro GENE or fro VENYSE or fro ROMANYE or oþer parties of LOMBARDYE 8 þei gon be see t be londle .xj. monethes or .xij. or more sumtyme or þei may come to the yle of CATHAY, þat is the princypal regyoun of aH partyes bezonde t it is of the grete CANE. Fro CATHAY go men toward the est be 12 many iorneyes t þan men fynden a gode cytee betwene þeise oþere þat men clepen SUGARMAGO. þat cytee is on of the beste stored of sylk t oþer marchandises þat is in the world. After gon men ȝit to anoþer old cytee 16 toward the est t it is in the prouynce of CATHAY, And besyde þat cytee the men of TARTARYE han let make a nother cytee þat is clept Caydon t it hath .xij. ȝates And betwene the .ij. ȝates þere is aHweys a gret myle. 20 So þat the .ij. cytees, þat is to seyne the olde t the newe han in eyreuyt more þan .xx. myle. In this cytee is the sege of the grete CANE in ^ta fuþ gret palays t the most pas-ynge fair in aH the world, Of the whiche 24 the walles ben in circuyt more þan .ij. myle, And within the walles it is aH fuþ of oþer palays. And in the gardyn of the grete palays þere is a gret hilf vpon the whiche is anoþer palays And it is the most fair t the most riche 28 þat ony man may deuyse And aH abounte the palays t the hilf ben many trees berynge many dynerse frutes. And

T'sining-
chow.

Peking.

The Tartar
City.

The Palace
in the
Forbidden
City.
(P. fol. 89b)

The Green
Hill.

aH aboute þat hiH ben dyches grete t depe And besyde hem ben grete vyueres on þat o part t on þat other And þere is a fuH fair brigge to passen ouer the dyches.

4 And in þeise vyueres ben so many wylde gees t gandres t wylde dokes t swannes t heirowns þat it is withouten nombre. And aH aboute þeise dyches t vyueres is the grete gardyn fuH of wylde bestes so þat whan the gret

8 CANE wil haue ony despert oufer to taken ony of the wylde bestes or of the fowles, he wil lete chace hem t taken hem at the windowes withouten goyng out of his chambre. This palays where his sege is is bothe

The Great
Can watches
the chase
from his
windows.

12 gret t passyng fair And within the palays in the halle þere ben .xxiiij. pyleres of fyn gold t aH the walles ben couered withjme of rede skynnes of bestes þat men elepen PANTERES, þat ben faire bestes t wel smellyng

16 so þat for the swete odour of po skynnes non euyH ayr may entre in to the palays. po skynnes ben als rede as blode t þei schynen so brighte azen the sonne þat vnethes noman may beholden hem. And many folk ¹ worschipen

The palace
walls hung
with
panther
skins or
russia
leather.

[¹ fol. 90 a]

20 po bestes whan þei meeten hem first at morwe for here gret vertue t for the gode smel þat þei han, t po skynnes þei preysen more þan þough þei were plate of fyn gold. And in the myddes of this palays is the mountour for

24 the grete CANE þat is aH wrought of gold t of precyous stones t grete perles. And at .iiij. corneres of the mountour ben .iiij. serpentes of gold And aH aboute þer is ymade large nettes of sylk t gold t grete perles hangyng

The Great
Can's
mountour.

28 aH aboute the mountour. And vnder the MOUNTOUR ben CONDYTEs of beuverage þat þei drynken in the Emperours court And besyde þe condytes ben many vesselles of gold be the whiche þei þat ben of housshould drynken at the

The con-
duits for
beverage.

32 condyt. And the halle of the palays is fuH nobelych arrayed t fuH merney[!]leounesly atyred on aH partyes in aH thinges þat men apparyle with ony halle. And first at the chief of the halle is the Emperoures throne fuH 36 high where he syteth at the mete t þat is of fyn

The hall
and throne.

I. 33, *s* corrected to *t*. Cf. p. 134, l. 34, and footnote.

preeyouse stones bordured al aboute *with* pured gold +
 precyous stones + grete perles, And the grees þat he goth
 vp to the table ben of precious stones medled *with* gold.
 And at the left syde of the Emperoures sege is the sege 4
 of his firste wif o degree lowere þan the Emperour + it is
 of jaspere bordured *with* gold + precyous stones. And the
 sege of his seconde wif is also anoþer [degree] more lowere
 þan his firste wif + it is also of jaspere bordured *with* 8
 gold as þat oþer is. And the sege of the thridde wif is
 also more lowe be a degree þan the seconde wif. For he
 hath alweys .iiij. wifes with him where þat enere he be +
 after his wyfes on the same syde sytten the ladyes of his 12
 lynage þit lowere after þat pei ben of estate. And al þo
 þat ben maryed han a countrefete made lyche a MANNES
 FOOT vpon here hedes cubyte long al wrought with grete
 perles fyne + oryent + abouen made *with* pecokes fedres 16
 + of oþer schynynge fedres + þat stont vpon here hedes
 lyke a crest, in tokene þat pei ben vnder mannes fote +
 vnder subiecciou[n] of man, And pei þat ben vnmaryed
 han none suche. And after at the right syde of the 20
 Emperour first sytteth his oldest sone þat schall regne
 after him; And he sytteth also o degree lowere þan the
 Emperour in suche manere of seges as don the Empresses.
 And after him sitten oþer grete lordes of his lynage, euery 24
 of hem a degree lowere þan oþer, as pei ben of estate.
 And the Emperour hath his table allone be him self þat
 is of gold + of precyous stones or of cristaþ bordured *with*
 gold + fuþ of precyous stones or of Amatystes or of 28
 LIGNUM ALOES þat cometh out of paradys or of Iuory
 bounden + bordured *with* gold. And euerych of his
 wyfes hath also hire table be hireself And his eldest sone
 + the oþer lordes also + the ladyes + al þat sitten with 32
 the Emperour han tables allone be hemself fuþ riche.
 And þere nys no table but þat it is worth an huge tresour
 of gode. And vnder the Emperoures table sitten .iiij.
 clerkes þat writhen al þat the Emperour seyth, be it good, 36

The order
of pre-
cedence at
table.

The
Empresses.

[¹ fol. 90 b]

The head-
dress of
married
women.

The
Emperor's
sons.

The
sovereign's
table.

Single
tables for
members of
the court.

The
secretaries.

be it enyH. ¹ For aH þat he seyth moste ben holden, for
he may not chaungen his woord ne revoke it. And [at] ⁽¹⁾
grete solempne festes before the Emperoures table men
4 bryngen grete tables of gold + þereon ben Pecokes of gold
+ many oþer maner of dyuerse foules aH of gold + richely
wrought + enameled + men maken hem daunceen and
syngen clappinge here wenges to gydere + maken gret
8 noyse + wheþer it be by craft or be nygromaneye I wot nere,
but it is a gode sight to beholde + a fair, And it is gret
meruayle how it may be. But I hane the lasse mernaylle
because þat þei ben the moste sotyle men in all sciences +
12 in aH craftes þat ben in the world, For of sotyltee + of
malice + of fer eastynge þei passen aH men vnder heuene.
And perfore þei seyn hem self þat þei seen with ij. eyen
+ the eristene men see but with on be cause þat þei ben
16 more sotyH þan þei, For aH oþer nacionis þei seyn ben
but blynde in conyng + worchinge in comparisoun to
hem. I did gret besyness for to hane lerned þat craft
but the maistre tolde me þat he had made avow to his god
20 to teeche it to no creature but only to his eldeste sone.
Also aboue the Emperoures table + the opere tables +
abouen a gret partie in the halle is a VYNE made of fyn
gold + it spredeth aH aboute the haH + it hath many
24 clustres of grapes, somme white, somme grene, summe
ȝalowe + somme rede + somme blake, aH of precious
stones. The white ben of CRISTALLE + of BERYLLE + of
JRIS, the ȝalowe ben of TOPAZES, the rede ben of
28 RUBIES ² + of GRENAZ + of ALABRAUNDYNES, The grene
ben of Emerandes of Perydos + of Crisolytes, And the
blake ben of Onichez + Garantez. And þei ben aH so
propurlych made þat it semeth a verry vyne berynge
32 kyndely grapes. And before the Emperoures table
stonden grete lordes + riche barouns + oþiere þat seruen
the Emperour at the mete. But noman is so hardy to
speke a word but ȝif the Emperour speke to him, But ȝif
36 it be Mynstrelles þat syngen songes + tellen gestes or oþer

[fol. 91 a]

The auto-matic birds.

Cleverness of the Chinese.

Their boast that other nations are blind.

Christians one-eyed, and that only themselves use both eyes.

The gold vine with the grapes of precious stones.

[2 fol. 91 b]

Concerts during meals.

(1) Missing, C.

Precious vessels.

Silver is despised.

The guard of the hall.

I served the Emperor to admire the state of his court.

[¹ fol. 92 a]

The luxury at court is incredible.

The commoners' table manours are vile.

But the sovereign's household is splendid.

desportes to solace with the Emperour. And al the vessem̄ pat men ben serued with in the halle or in chambres ben of precious stones And specyally at grete tables, ouſer of jaspre or of cristal or of Amatystez or of fyn gold. And the cuppes ben of Emeraudez & of Saphires or of Topazes, of Perydoyz and of many oþer precyouse stones. VesseH of syluer is þere non, for þei teH no prys þere of to make no vesseH offe, But þei maken þerof greeynges & pileres & pawmentes to halles & chambres. And before the halle dore stonden manye barounes & knyghtes clene armed to kepe þat noman entre, but ȝif it be the wille or the commandement of the Emperour or but ȝif þei ben seruauntes or mynstralH of the houſhold; And oþer non is not so hardy to neighen ny the haH dore. And ȝe schulH vndirstonde þat my felawes and I with oure ȝomen we serueden this Emperour & weren his Soudyonures xv. monethies aȝenſt the kyng of MANCY þat held were ȝenſt him. And the cause was for wee¹ hadden gret lust to see his noblesse & the estat of his court & al his gouernance, to wite ȝif it were ſuch as we herde ſeye þat it was. And treuly we fond it more noble and more excellent & ricchere & more merueyllous þan euer we herde ſpeke offe. In ſo moche þat we wolde neuer han leved it, had wee not a ſeen it, For I trowe þat noman wolde beleve the noblesſe, the ricchesse ne the multytude of folk þat ben in his court, but he had ſeen it. For it is not þere as it is here, For the lordes here han folk of certeyn nombre als þei may ſuffife, But the grete CHANE hath euery day folk at his costages & expens as withouten nombre. But the ordynance ne the expenses in mete & drink ne the honeſtee ne the cleanness is not ſo arrayed þere as it is here; for al the comouns þere eten withouten cloth vpon here knees & þei eten al maner of flessch & lityH of bred, And after mete þei wypen here hondes vpon here skyrtes & þei eten not but ones a day. But the estat of lordes is ful gret & riche & noble. And al be it þat ſum men wil

not trow me, but holden it for fable to tellen hem the nobless of his persone & of his estate & of his court & of the gret multytude of folk þat he holt, natholes I schall
 4 seye þou A partye of him & of his folk, after þat I haue seen the manere & the ordynance ful many a tyme. And whoso þat wole may leue me ȝif he wiþ, And whoso wiþ
 8 ben in þo contrees bezonde, þough he haue not ben in the place ¹ where the grete CHANE duelleth, he schall here speke of him so meche merueylouse þing, þat he schall not trowe it lightly; And treuly no more did I myself til
 12 I saugh it. And þo þat hanⁿ ben in þo contrees & in the gret CANES houshold knownen wel þat I seye soþ. And þerfore I wiþ not spare for hem þat knowe not ne belene not but þat þat þei seen for to teþ ȝou a partie of him &
 16 of his estate þat he holt whan he goþ from contree to contree & whan he maketh solempne festes.

No one can
believe it,
unless he
sees it.

[PML. 926]

WHERFORE HE IS CLEPT THE GRETE CHANE; ch. xxv.
 OF THE STYLE OF HIS LETTRES, AND OF
 THE SUPERSCRIPTIOUN ABOWTEN HIS GRETE
 SEAEL & HIS PRYUEE SEAEL.

FIRST I schall seye ȝou whi he was clept the gret CHANE. ȝee schuh vndirstonde þat all the world
 20 was destroyed be Noes flood saf only Noe & his wif & his children. Noe had .iiij. sones SEM, CHAM & IAPHETH. This CAM was he þat sangh his fadres preuy membres naked whan he slepte & scorned hem & schewed hem wiþ
 24 his fynger to his bretheren in scornyng wise & þerfore he was cursed of god, And IAPHETH turned his face awey & couered hem. þeise .iiij. bretheren had eesoun in all the lond And this CHAM for his crueltee toke the
 28 gretter & the beste partie toward the est, þat is clept ASYE And SEM toke AFFRYK And IAPHETH toke EUROPE, And þerfore is all the erthe departed in theise .iiij. parties be þeise .iiij. bretheren. CHAM was the grettest & the most
 MANDEVILLE.

Cham, the
accursed
son of
Noah,
inherited
Asia.

Cham was
the ancestor
of Nimrod
and of the
various
monsters
and
heathens.

[1 fol. 93a]

The Great
Can of Asia
callshimself
after Cham.

Rise of the
Tartar
people.

[2 fol. 93b]

myghty & of him camen mo generaciouns þan of the opere And of ¹ his sone CHUSE was engendred MEMBROTH the geaunt þat was the firste kyng þat euer was in the world & he began the fundacioun of the tour of BABY- 4 LOYNE. And þat tyme the fended of helle camen many tymes & leyen with the wommen of his generacioun & engendred on hem dyuerse folk as MONSTRES & folk disfigured, Summe withouten hedes, summe with grete eres, 8 summe with on eye, summe geauntes, sum with hors feet & many oper of dyuerse schapp aȝenst kynde. And of þat generacioun of CHAM ben comen the PAYNEMES & dyuerse folk þat ben in yles of the see be alȝ ynde. And 12 for als moche as he was the most myghty & no man myghte withstande him he cleped himself the sone of god & souereyn of alȝ the world, And for this CHAM this Emperour clepeth him CHAM & souereyn of alȝ the world. 16 & of the generacioun of SEM ben comen the Sarrazines, And of the generacioun of IAPHETH is comen the peple of Israel And [wee](!) þough þat wee duellen in EUROPE. this is the opynyoun þat the SYRYENES & the SAMARITANES han 20 amonges hem & þat þei told me before þat I wente toward ynde, But I fond it oþerwise. Natheles the soþie is this, þat TARTARYNES & þei þat duellen in the grete Asye þei camen of CHAM, But the Emperour of CHATAY elepeth 24 him not CHAM, bu[t] CAN & I schal teH þou how. It is but lityH more þan .viiiij. zeer þat alȝ TARTARYE was in sub- 28 iectioun & in seruage to oþiere nacyouns abonten, for þei weren but bestyaH folk & diden noþing but kepten bestes & lad hem to pastures. But amonges ^{xx} hem þei hadden .vij. prineypaH nacyouns þat weren soueraynes of hem alle, Of the whiche the firste nacyoun or lynage was clept TARTAR, And þat is the most noble & the moste preyed. 32 The seconde lynage is clept TANGHOT, The pridde EURACH, The .iiij. VALAIR, The .v. SEMOCH, The .vj. MENGLY, The .vij. COBOOUGH. Now befeH it so, þat of the firste lynage succeeded an old worthi man þat was not riche, þat hadde 36

(¹) we, missing in C.

to name CHANGUYS. This man lay vpon a night in his bed, & he sawgli in avisoun þat þere cam before him a knyght Armed al in white & he satt vpon a white hors

Jenghiz' vision of a white knight.

4 & seyde to him: CAN, slepest þou? the ImmortaH god hath sent me to þe & it is his wille þat þou go to the .vij. lynages & seye to hem þat þou schalt ben here Emperour. For þou schalt conquerre the londes & the 8 contrees þat ben abouten, And þei þat marchen vpon þou schuH ben vnder zoure subiecciom, as ȝee han ben vnder hires, for þat is goddes wille ImmortaH. And whan he cam at morwe CHANGUYS roos & wente to the .vij. lynages

12 & tolde hem how the white knyght had seyd, And þei scorned him & seyden þat he was a fool & so he departed fro hem al aschamed. And the nyght sewynge this white knyght cam to the .vij. lynages & commaunded hem

The knight orders Jenghiz to be elected Emperor.

16 on goddes behalue ImmortaH þat þei scholde make this CHANGUYS here Emperour & þei scholde ben out of subiecciom & þei scholde holden al oþer regiouunes aboue hem in here seruage, as þei had ben to hem befor. And

20 on the morwe ¹ þei chosen him to ben here Emperour And þei setten him vpon a blak ferte & after þat þei liften him vp with gret solempnytee & þei setten him in a chayer of gold & diden hym al maner of reuerence & þei

p. fol. 94 a]

He is raised on a throne.

24 cleped him CHAN, as the white knyght called him. And whan he was þus chosen he wolde assayen ȝif he myghte trust in hem or non & wheþer þei wolde ben obeyssant to him or non, And þanne he made many statutes &

He tries his new subjects.

His statutes.

28 ordinances, þat þei clepen YSYA CHAN. The firste statute was þat þei scholde beleeuuen & obeyen in god ImmortaH þat is almyghty, þat wolde easten hem out of sernage & at al tymes clepe to him for help in tyme of nede. The

32 toþer statute was þat al maner of men þat myghte beren armes scholden ben nombred And to every .x. scholde ben a mayster And to every .c. a mayster And to every

The able-bodied men numbered.

.M. a mayster And to every .x. M. a mayster. After he 36 commanded to the princypales of the .vij. lynages þat þei scholde leuen & forsaken al þat þei hadde in godes

The nobles ordered to give up their property.

and to
behed
their eldest
sons.

The war of
conquest
begun.

[¹ fol. 94 b]

Jenghiz
thrown
from his
horse.

He hides in
a thick
wood.

He escapes
death
through
an owl.

t heritage t fro þens forth to holden hem payd of þat þat he wolde ȝeue hem of his grace; And þei diden so anon. After he commaunded to the princypales of the .vij. lynages þat euery of hem scholde brynge his eldest sone before him t with here owne handes smyten of here hedes withouten taryenge; And anon his commandement was performed. And whan the CHANE sagh þat þei made non obstacle to performen his commandement, þanne he thoughte wel þat he myghte trusten in hem ¹ t commaunded hem anon to make hem redy t to sewen his banere. And after this CHANE putt in subiectioune all the londes aboute him. Afterward it befel vpon a day ¹² þat the CHANE rood with a fewe meynee for to beholde the strengthe of the contree þat he had wonnen and so befel þat a gret multytude of his enemyes metten with him t for to ȝeuen gode ensample of hardyness to his ¹⁶ poeple he was the firste þat fanghit t in the myddes of his enemyes ⁽¹⁾ encountred, t þere he was cast from his hors t his hors slayn. And whan his folk saugh him at the erthe þei weren all abassehit t wenden he had ben ²⁰ ded t flowen euerychone t hire enemyes after t chaced hem, But þei wiste not þat the Emperour was þere. And whan the enemyes weren ferr pursuyng the chace, the Emperour himself hidde him in a thikke ²⁴ wode. And whan þei weren comen aȝen fro the chace þei wenten t soughehit the wodes ȝif ony of hem had ben hid in the thikke of the wodes t manye þei founden t slowen hem anon. So it happend þat as þei ²⁸ wenten serching toward the place þat the Emperour was þei saugh an OWLE syttinge vpon a tree abouen hym And þan þei seyden amonges hem þat þere was noman because þat þei saughi þat brid þere. And so þei wenten ³² hire wey t þus escaped the Emperour from deth. And þanne he wente preuyllly all be nyghte tiȝ he cam to his folk þat weren ful glad of his comynge t maden grete thankynges to god Immortaȝ t to þat bryd be whom ³⁶

(¹) Missing, C.

here lord [†] was sauued. And þerfore prineypally abouen al
foules of þe world þei worschipen the Owle And whan
þei han ony of here fedres þei kepen hem ful preuously
4 in stede of relykes + beren hem vpon here hedes with
gret reuerence + þei holden hem self blessed + saf from
al periles whil þat þei han hem vpon hem + þerfore þei
beren here fedres vpon here hedes. After al this the

[1 fol. 95 a]
Since then,
the Tartars
worship the
owl and
wear its
feathers.

8 Chane ordeyned him + assembled his peple + wente vpon
hem þat hadden assayled hym before + destroyed hem
+ put hem in subieccioune + sermage. And whan he had
wonnen + putt al the londes + contrees on this half the

Jenghiz
overcomes
his enemies.

12 mount BELYAN in subieccioune, the whyte knyght cam
to him azen in his sleep + seyde to him: CHAN, the
wille of god Immortaþ is þat þou passe the mount BELYAN
+ þou schalt wynne the lond + þou schalt putten many

The white
knight
orders him
to pass
Mount
Belyan.

16 nacyouns in subieccioune. And for þou schalt fynde no
gode passage for to go toward þat contree, go [to] the
mount BELYAN þat is vpon the see + knele þere .ix. tymes
toward the est in the worshipe of god Immortaþ + he

The sea
withdraws
nine feet
when
Jenghiz has
knelt nine
times.

20 schal schewe þe weye to passe by, And the Chane dide so.
And anon the see þat touched + was fast to the mount
began to withdrawe him + schewed fair weye of .ix. fote
brede large + so he passed with his folk + wan the lond

24 of Cathay þat is the grettest kyngdom of the world. And
for the .ix. knelynges + for the .ix. fote of weye the
Chane + alle the ² men of TARTARYE han the nombre of
.ix. in gret reuerence. And þerfore who þat wole make

[2 fol. 95 b]

28 the CHANE ony present, be it of hors, be it of bryddes
or of Arwes or bowes or of frute or of ony other thing,
alweys he most make it of the nombre of .ix. And so
þanne ben the presentes of grettere plesance to him +

The Tartars
reverence
the number
nine, and
that is the
number of
presents
offered to
their
Emperor.

32 more benignely he wil resceyuen hem þan þough he
were presented with an .C. or .CC. For hym semeth the
nombre of .ix. so holy, be cause the messenger of god
immortaþ devised it. Also whan the Chane of CATHAY

Jenghiz
conquers
China.

36 hadde wonnen the contree of CATHAY + put in subieccioune + vnder fote many contrees abouten he feþ seek,

Apologue of
the bundle
of arrows.

When
divided,
they can be
broken
by the
youngest
son.

{¹ fol. 96 a}

United
families
are power-
ful, divided
ones weak.

Jenghiz
succeeded
by his son
Ogotai.

Kuyuk and
Mangn.

Hulagu
takes
Baghdad.

And whan he felte wel þat he scholde dye, he seyde to his .xij. sones þat euerych of hem scholde brynge him on of his arewes & so þei diden anon. And þanne he commanded þat men scholde bynden hem to gedre in .iiij. places. And þan he toke hem to his eldest sone & bad him breke hem aH togedre; And he enforced him with aH his myght to broken hem, but he ne myghte not. And þan the CHANE bad his seconde sone to breke hem & so schortly to alle ech after other, but non of hem myght breke hem. And þan he bad the ȝongest sone disseuere euerych from other & breken euerych be him self & so he dide. And þan seyde the CHANE to his eldest sone & to alle the oþere: wherfore myght ȝee not breke hem? And þei answereden þat þei myght not, be cause þat þei weren bounden togwyder.¹ And wherfore, quod he, hath ȝoure lityH ȝongest broþer broken hem? Because, quod þei, þat þei weren departed ech from other. & þanne seyde the CHANE: My sones, quod he, treuly þus wil it faren be ȝou. For als longe as ȝee ben bounden togedere in .iiij. places þat is to seyne in lone, 20 in trouþe & in gode accord, noman schall ben of powere to greue ȝou. But & ȝee ben disseuered fro þeise .iiij. places, þat ȝoure on helpe not ȝoure oþer, ȝee schall be destroyed & brought to nouȝt. And ȝif ech of ȝou lone other & helpe oþer, ȝee schall be lordes & souereynes of aH oþere. And whan he hadde made his ordynances he dyed. And þanne after hym regned EECHECHA CANE his eldest sone, And his oþere bretheren wenten to wynnen hem many contrees & kyngdomes, vnto the lond of Prynsse & of Rossye, & made hem to ben eleped CHANE but þei weren aH obeyssant to hire elder brother, And perfore was he elept the grete CHANE. After Eechecha 32 regned Guyo Chane And after him MANGO CHAN þat was a gode cristene man & baptyzed & zaf lettres of perpetuel pes to aH cristene men & sente his brother halaon with gret multytude of folk for to wynnen the holy lond & for to put it in to cristene meenes hondes & for to

destroye Machametes lawe & for to take the CALYPHEE of BALDAK þat was Emperour & lord of al the Sarazines. And whan this CALYPHEE was taken, men fownden him

4 of so high woschipe þat in ¹al the remenant of the world ne myghte a man fynde a more reuerent man ne highere in woschipe. And þan halaon made him come before him & seyde to hym: Why, quod he, haddestow not 8 taken with þe mo Sowdyoures & men ynowe for a lytill quantytee of thresour for to defende þe & thi contree þat art so habundant of tresore & so high in al woschipe?

And the CALYPHEE answerd him, For he wel trowede

12 þat he hadde ynowe of his owne propre men. And þan seyde halaon: þou were as a god of the sarazines & it is conuenyent to a god to ete no mete þat is mortall & þerfore þou schalt not ete but precyous stones, riche perles

16 And tresoure þat þou louest so moche. And þan he commanded him to presoun & al his tresoure aboute him & so he dyed for hunger & threst. And þan after this, HALAON wan al the lond of promyssioune & putte it in

20 to eristene mennes hondes. But the grete CHANE his broþer dyede & þat was gret sorwe & loss to al eristene men. After MANGO CHAN regned COBYLA CHAN þat was also a eristene man & he regnede .xlij. ȝere; he founded

24 the grete cytee of IONGE in CATHAY, þat is a gret del more þan Rome. The tother gret CHANE þat cam after him becam a payneme & al the oþer after him. The kyngdom of CATHAY is the grettest Reme of the world

28 And also the gret CHAN is the most myghty Emperour of the world & the grettest lord vnder the firmament. & so he clepeth him in his lettres right þus: ²CHAN FILIUS DEI EXCELSI OMNIVM VNIUERSAM TERRAM COLENCIUM SUM-

32 MVS IMPERATOR ET DOMINVS OMNIVM DOMINANCIVM. And the letter of his grete seal writen abouten is this: DEUS IN CELO, CHAN SUPER TERRAM EIUS FORTITUDO OMNIVM HOMINIVM IMPERATORIS SIGILLVM. And the superscrip-

36 cioun aboute his lityl seal is this: DEI FORTITUDO OMNIVM HOMINIVM IMPERATORIS SIGILLVM. And al be it

[1 fol. 96 b]

The captive Caliph is asked why he did not spend his treasure on warlike preparations.

He is starved to death in the midst of his treasure.

Kublai Khan.

Peking.

The style of the Great Chan's letters.

[2 fol. 97 a]

Inscriptions on the seals.

All Tartars
believe in
God.

þat þei be not cristned, ȝit nathelis the Emperour & all the TARTARYNES beleeuuen in god ImmortaL. And whan þei wiþ manaceen ony man, þanne þei seyn: God knoweth wel þat I schaL do þe such a thing, & telleth his 4 manace. And þus haue ȝee herd whi he is clept the grete CHANE.

Ch. XXVI.

OF THE GOUERNANCE OF THE GRETE CHANES COURT & WHAN HE MAKETH SOLEMPNE FESTES; OF HIS PHILOSOPHRES, AND OF HIS ARRAY WHAN HE RIDETH BE þE CONTRE.

Two
festivals on
the Can's
birthday and
on the
anniversary
of his pre-
sentation in
the temple.

Two on
anniver-
saries of the
idol's en-
thronement
and first
miracle.

[¹ fol. 97 b]

Four
thousand
barons rule
those
festivals.

Precious
cloths and
jewels.

NOW schaL I tel you the gouernance of the court of the grete CHANE whan he maketh solempne 8 festes, & þat is prineypally .iiij. tymes in the ȝeer. The firste feste is of his byrthe; þat oþer is of his presentacioun in here temple, þat þei clepen here MOSEACH, where þei maken a manere of circumcisio[n]; And the 12 toþier .ij. festes ben of his ydole. The firste feste of the ydole is whan he is first put in to hire temple & throned. The toþer feste is whan the ydole begynneth first to speke or to worche myracles. Mo ben þere not of solempne 16 festes, but ȝif he marye ony of his children. Now vnder- stondeth þat at every of theise ¹ festes he hath gret multy- tude of peple wel ordeyned and wel arrayed be thousands, be hundredes & be tenties. And every man knoweth 20 wel what seruyse he schaL do, And every man ȝeueth so gode hede & so gode attendance to his seruyse, þat noman fyndeth no defaute. And þere ben first ordeyned .iiij. M. barounes myghty & riche for to gouerne & to make 24 ordynance for the feste & for to serue the Emperour. And þeise solempne festes ben made withouten in hales & tentes made of clothes of gold & of tartaries ful nobely. And al po barouns han crounes of gold vpon hire hedes 28 ful noble & riche, ful of precious stones and grete perles oryent, And þei ben al clothed in clothes of gold or of

tartaries or of camokas, so richely & so perfytyl pat noman in the world can amenden it ne better devisen it.
And al þo robes ben orfrayed alþ aboueten & dubbed fulþ
4 of precious stones & of grete oryent perles fulþ richely.

And þei may wel do so, for clothes of gold & of sylk ben
gretter chep þere a gret del þan ben clothes of wolle [here].

Gold and
silk cloths
cheaper than
wool.

And peise .iiij. M. barouns ben devised in .iiij. companyes

8 And euery thousand is clothed in clothes alþ of .o. colour

And þat so wel arrayed & so richely þat it is merueyle to
beholde. The firste thousand, þat is of Dukes, of Erles,
of Marquyses & of Amyralles, alþ clothed in clothes of

One
thousand in
green, one in
red, one in
blue, one in
yellow.

[1 fol. 98a]

12 gold with tysesux of grene silk & bordured with gold, fulþ
of preciouſe¹ stones, in maner as I haue seyd before. The
secounde thousand is alþ clothed in clothes dyapred of red
selk alþ wrought with gold & the orfrayes sett fulþ of gret

16 perl and precious stones, fulþ nobely wrought. The .iiij.
thousand is clothed in clothes of silk of purpre or of ynde

And the .iiij. thousand is in clothes of ȝallow. And alþ
hire clothes ben so nobely & so richely wrought with

Each robe
worth a
fortune.

20 gold & precious stones & riche perles þat ȝif a man of this
contree hadde but only on of hire robes he myghte wel

seye þat he scholde neuere be pore. For the gold & the
precious stones & the grete oryent perles ben of gretter

The court
parade of
the four
thousand
barons.

24 value on this half the see þan þei ben beyond the see in þo
contrees. And whan þei ben þus apparayld þei gon

.ij. & .ij. to gedre fulþ ordynatly before the Emperour, with
outen speche of ony woord saf only enclynyng to him.

28 And euerych of hem bereth a tablet of Iaspere or of

Iuory or of eristaþ And the mynstrall goynge before hem
sownynge here jnstrumentes of dyuerse melodye. And

whan the firste thousand is þus passed & hath made his

32 mostre he withdraweth him on þat o syde. And þan
entreth þat oþer seconde thousand & doth right so in the

same manere of array & contenance as did the firste & after
the pridde & þan the fourthe & non of hem seyth not o

36 word. And at o syde of the Emperours table sitten

¹ l. 6, here, missing in C.

Various
soothsayers
with their
instruments

[1 fol. 98 b]

many PHILOSOPHRES þat ben preued for wise men in many dynersc sciences, as of¹ ASTRONOMYE, NIGROMANCYE, GEOMANCYE, PIROMANCYE, YDROMANCYE, of AUGURYE & of many oþer sciences; And enerchē of hem han before hem 4

ASTROLABRES of gold, sum SPERES, summe the Brayn paime of a ded man, summe vesselles of gold ful of graueH or sond, Summe vesselles of gold ful of coles brennyng, summe vessell of gold ful of water & of wyn 8 & oyle, And summe Oriloges of gold mad ful nobely & richely wrought & many oþer maner of Instrumentes after hire sciences. And at certeyn houres whan hem thinketh

They fix
the hours
when the
court should
bow to the
Emperor.

tyme þei seyn to certeyn Officeres þat stonden before hem 12 ordeynd for the tyme to fulfille hire commaudementes:

MAKETH PEES, And þan seyn the Officeres: Now pees, lysteneth. And after þat seyth another of the Philosophres: Euery man do reuerence & enclyne to the Emperour 16 þat is goddes sone & souerayn lord of al the world, for now is tyme; & þanne euery man boweth his hed toward the erthe. And þanne commandeth the same Philosophre azen:

STONDETH UP, & þei don so. And at another hour 20 seyth another Philosophre: Putteth þoure litiH fynger in þoure eres, And anon þei don so. And at another hour

seyth another Philosophre: Putteth þoure hond before þoure mowth, And anon þei don so. And at anoþer hour 24 seith another Philosophre: Putteth þoure hond vpon þoure hede, And þei don so. And after þat he byddeth hem to

[2 fol. 99 a]

don here hond awey & þei don so. ² And so from hour to hour þei commanden certeyn thinges, And þei seyn þat 28

Explanation
of them.

The bowing
means
obedience.

The finger
in the ear:
hear no evil
design
without
reporting it.

tho thinges han dyuersc significaciouns. And I asked hem preuyly what po thinges betokened And on of the

maistres told me þat the bowynge of the hed at þat hour betokened this: þat al po þat boweden here hedes scholden 32 euere more after ben obeyssant & trewe to the Emperour And nevare for ȝiftes ne for promys in no kynde to ben

fals ne traytour vnto him for gode nor euyH. And the puttinge of the lityH fynger in the ere betokeneth as þei seyn, þat none of hem ne schalH not here speke no con-

trarious thing to the Emperour, but þat he schal teþ it anon to his conseil or discouere it to sum man þat wiþ make relacioun to the Emperour, þough he were his fader & or brother or sone. And so forth of aþ other things þat is don be the Philosophres þei tolde me the causes of many dyuerse thinges. And trusteth right wel in certeyn þat noman doþ nothing to the Emperour þat belongeth vnto him, nouþer clotheinge ne bred ne wyn ne bath ne non oþer thing þat longeth to hym, but at certeyn houres þat his Philosophres wiþ denysen. And ȝif þere falle werre in ony syde to the Emperour anon the Philosophres comen
 12 & seyn here avys after here calculacionns & conseylens the Emperour after here avys be here sciences, so þat the Emperour doþ no thing withouten here conseil. And whan the Philosophres han don & perfourmed here
 16 comandementes, þanne the Mynstralþ begynnien to don here mynstraleye euerych in hire Instrumentes ech after other, with aþ the melodye þat þei can denyse. And whan þei han don a gode while, on of the Officeres of
 20 the Emperour goþ vp on an high stage wrought ful curiously & cryeth & seyth with lowde voys: Maketh pees, And þanne every man is stille. And þanne anon after aþ the lordes þat ben of the Emperoures
 24 lynage nobely arrayed in riche clothes of gold and ryally apparyled on white stedes, als manye as may wel sewen hem at þat tyme, ben redy to maken here presentes to the Emperour. And þan seyli the Steward of the
 28 court to the lordes be name: N. of N., & nemþneth first the moste noble & the worthieste be name & seyth: Be ȝee redy with such a nombre of white hors for to serue the Emperour ȝoure souereyn lord. And to anoþer lord he
 32 seyth: N. of N., be ȝee redy with such a nombre to serue ȝoure souereyn lord. And to a noþer right so. And to aþ the lordes of the Emperoures lynage eeli after other as þei ben of estate; And whan þei ben alle cleped þei
 36 entren ech after oþer & presenten the white hors to the Emperour & þan gon hire wey. And þan after aþ the

And so of other signs.

The philosophers regulate the Emperor's private life and public affairs.

After the philosophers have spoken, the minstrels give their entertainment.

[1 fol. 99 b]

Then presents are offered to the Emperor.

At the steward's command, white horses are brought by the lords.

The barons
and clergy
offer jewels.

[1 fol. 100 a]

*oþer barouns euery of hem ȝeuен him presentes or jueñ
or sum oþer þing, after þat þei ben of estate. And þan
after hem alþ the prelates of hire lawe + religiouse men
+ oþer + euery man ȝenethli him sum thing. And whan
þat alþ men han þus presented the Emperour, the grettest
of dignytee of the prelates ȝenethli hem a blesyng seyenge
an orisoun of hire lawe. And þan begynnen the Myn-
streþ 1to maken hire mynstraleie in dyuerse Instrumentes 8
with alþ the melodye þat þei can deuyse. And whan þei
han don hire craft, þan þei bryngyn before the Emperour
lyouns, libardes + oþer dyuerse bestes And Egles +
ventours + oþer dyuerse foules And fissches + serpentes 12
for to don him reuerence. And þan comen JOGULOURS
and ENCHAUNTOURES, þat don many meruaylles, For þei
maken to come in the ayr the sonne + the mone be
semynge to euery mannes sight. And after þei maken 16
the nyght so derk þat noman may see no thing, And after
þei maken the day to come aȝen fair + plesant with
bright sonne to euery mannes sight. And þan þei
bryngyn in daunces of the faireste damyselles of the 20
world + richest arrayed. And after þei maken to comen
in oþer damyselles, bryngynge coupes of gold fulþ of mylk
of dyuerse bestes + ȝeuен drynke to lordes + to ladyes And
þan þei make knyghþies to jousten in armes fulþ lustyly + 24
þei ronnen togidre a gret raundoun + þei frusschen togidere
fulþ fiercely + þei breken here speres so rudely þat the tron-
chounsflen in sprotes + peces alþ abounte the halle. And
þan þei make to come in huntyng for the hert + for the 28
boor, with houndes remyng with open mouth. And many
oþer thinges þei don be craft hire enchauntementes, þat it
is merueyle for to see. And such pleyes of despert þei
make til the takynge vp of the boordes. This gret 32
CHAN hath fulþ gret peple for to seruen him, as I haue told
þou before, For he hath of myn²stralles the nombre of
.xiiij. Cumantz but þei abyde not alweys with hym.
For alþ the mynstrel þat comen before hym of what 36*

The beasts
are made
to do
reverence.

Enchanters
make
sunlight,
moonlight
and
darkness.

Imaginary
dances,

refresh-
ments,

tourna-
ments

and hunts.

[2 fol. 100 b]

130,000
minstrels.

1. 7-8, mynstrel, *r* added above by rubricator.

nacyonn þat thei ben of, þei ben withholden with him as
of his honshold, t entred in his bokes as for his owne men;
And after þat, where þat euere þei gon, eueremore þei
4 cleymen for mynstrall of the grete CHANE, And vnder þat
tytle alle kynges and lordes cherisschen hem the more with
ȝiftes t alþ þing; And perfore he hath so gret multytude
of hem. And he hath of certeyn men as þough þei were
8 ȝomen þat kepen bryddes as OSTRYCCIES, GERFACOUNS,
SPAREHAUKES, FAUKONS GENTYLIS, LANYERES, SACRES,
SACRETTES, POPYNGAYES wel spekyng and briddes
syngynge. And also of wylde bestes, as of OLIFAUNTZ
12 tame t othere, Babewynes, Apes, Marmesettes t opere
dynerse bestes, the mountance of .xv. CUMANTZ of ȝomen.
And of Phisieyens cristene he hath .cc. And of leches
þat ben cristene he hath .cc. t .x. And of leches t
16 Phisieyens þat ben sarrazines .xx. But he trusteth
more in the cristene leches þan in the Sarazines.
And his oþer comoun houshold is withouten nombre,
And þei alþ han alþ necessaries t alþ þat hem nedeth
20 of the Emperoures court. And he hath in his
Court many Barouns as Seruytoures þat ben cristene t
conuerted to gode feyth be the prechinge of Religiouse
cristenmen þat dwellen with him; But þere ben manye
24 mo þat wil not þat men knownen þat þei ben cristene. This
Emperour may dispenden als ¹moche as he wile withouten
estymacioun, For he not despendet ne maketh no money
but of leather emprinted or of papyre. And of pat moneye
28 is som of gretter prys t som of lasse prys, after the dyuers
itee of his statutes. And whan þat money hath ronne so
longe þat it begynneth to waste; þan men beren it to the
Emperoures tresorye And þan þei taken newe money for
32 the olde. And þat money goth thorgh out alþ the contree
t þorgh out alþ his pronynees, For þere t bezonde hem þei
make no money nouþer of gold nor of syluer, And perfore
he may despende ynow t outrageously. And of gold t
36 syluer þat men beren in his contree he maketh Cylours,
Pyleres t Paumentes in his palays t oþer dynuerse thinges,

150,000
yeomen for
birds and
beasts.

430
physicians
and leeches

Many
Christians
in the
Household.

[1 fol. 101 a]

Leather and
paper
money.

Precious
metals adorn
the Imperial
Palace.

A large ruby lights his chamber.
 what him lyketli. This Emperour hath in his chambre
 in on of the pyleres of gold a RUBYE & a CHARBONCLE
 of half a fote long, þat in the nyght zeueth so gret
 clarkee & schynynge, þat it is als light as day; And he
 hath many oþer precyous stones & many oþer RUBYES
 & CHARBONCLES, but þo ben the grettest & the moste
 precyous. This Emperour duelleth in somer in a cytee
 þat is toward the north, þat is eleped Saduz, & þere is cold
 ynow. And in wynter he duelleth in a cytee þat is
 clept Camaalech & þat is an hote contree. But the contree
 where he duelleth in most comounly is in Gaydo or in
 Jong þat is a gode contree & a tempree, after þat the
 contree is þere, But to men of this contree it were to
 passyng hoot. And whan this Emperour wiþ ryde
 from o contree to another the ordene nth .iiij. hostes
 of his folk, of the whiche the firste hoost goth before
 him a dayes iourney, For þat hoost schall ben logged
 the nyght where the Emperour schall lygge vpon
 the morwe. And þere schall euery man haue aþ
 maner of vytaylle & necessaryes þat ben nedefull of the
 Emperours costages. And in this firste hoost is the
 nombre of poeple .l. CUMAUNTZ, what of hors what of fote,
 Of the whiche euery CUMANTZ amounte .x.m. as I haue told
 you before. And another hoost goth in the right syde of
 the Emperour nyght half a iourney fro him, And another
 goth on the left syde of him in the same wise. And in
 euery hoost is as moche multytude of peple as in the
 firste hoost. And þanne after cometh the .iiij. hoost, þat
 is moche more þan ony of the oþere & þat goth behynden
 him the mountance of a bowe draught. And euery hoost
 hath his iourneys ordeyned in certeyn places where þei
 schall be logged at nyght, And þere þei schall haue aþ
 þat hem nedeth. And ȝif it befaþ þat ony of the hoost
 dye, anon þei putten another in his place, so þat the
 nombre schall enemore ben hool. And ȝee schall vnder-
 stonde þat the Emperour in his propre persone rydeth
 not as oþere gret lordes don bezonde, but ȝif him liste to

Xanadu, the summer residence.

Cambalec, the winter capital.

The conrt's marching order.

[l fol. 101 b]

500,000 men in the van.

An equal number on either side.

The rear-guard is more numerous.

go preuyly with fewe men for to ben vñknownen. And e^H he rytt in a charett with .iiij. wheles vpon the whiche is made a faire chambre & and it is made of a certyn wode

While others ride, the Emperor drives in a chariot.

4 þat cometh out of paradys terrestre, þat men clepen LIGNUM ALOES, þat the flodes of paradys bryngen out at dyuerse cesouns, as I haue told you here beforne. And this chambre is ¹fu^H wel smellynge because of the wode þat it

[1 fol. 102 a]

8 is made offe, And a^H this chambre is couered with jme of plate of fyn gold dubbed with precyous stones & grete perles, And .iiij. OLFANTZ and .iiij. grete destrieres a^H white & couered with riche couertoures ledynge the chariot. And

12 .iiij. or .v. or .vj. of the grettest lordes ryden abouthe this charyot fu^H richely arrayed & fu^H nobely, so þat noman schal^H neyghe the charyot, but only the lordes, but ȝif þat the Emperour calle ony man to him þat him list to

16 speke with a^H. And aboue the chambre of this chariot þat the Emperour sitteth jme ben sett vpon a perche .iiij. or .v. or .vj. GERFACOUNS, to þat entent þat whan the

His
gerfalcous
are perched
ready at
hand.

Emperour seeth ony wylde foul þat he may take it at

20 his owne list & hauie the despoyl & the pley of the flight,

First with on & after with another; And so he taketh his despoyl passyng be the contree. And noman rydeth before him of his compayne but alle after him. And

24 noman dar not come nyghe the Chariot by a bowe draught but þo lordes only þat ben abouthe him, & a^H the hoost cometh fayrely after him in gret multitude. And also suchi anoþer charyot with suchi hoostes ordeynd & arrayed

only lords
may
approach
the
sovereign

28 gon with the Emperesse vpon another syde euerych^t be him self with .iiij. hoostes right as the Emperour dide, but not with so gret multytude of peple. And his eldest sone goth be anoþer weye in anoþer chariot in the same manere,

The
Empress
and the
eldest son
travel in
similar
state.

32 so þat þere is betwene hem so gret multytude of folk þat it is merueyle to te^H it. And noman scholde trowe the nombre but he had seen it. And sumtyme it happeth þat whan he wil not go fer & þat it lyke him to haue the

Sometimes
royalty
travel
together.

36 Emperesse & ²his children with him; þan þei gon a^H togydere And here folk ben a^H medled in fere & devyded

[2 fol. 102 b]

The twelve provinces of the Empire.

The caravan-serais.

The postal service.

The dispatch-riders.

(¹ fol. 103 a)

The baiting places.

in .iiij. parties only. And ȝee schuh vnderstonde þat the Empyre of this gret CHANE is deuyded in .xij. prouynces And euery prouynce hath mo þan .ij. m. eytees And of townes withouten nombre. This contree is fuþ gret, For it hath .xij. prineypal kynges in .xij. prouynces And euery of þo kynges han many kynges vnder hem, t alþ þei ben obeyssant to the gret CHANE. And his lond t his lordschipe dureth so ferr þat a man may not gon from on hed to anoþer, nouþer be see ne londe, the space of .vij. zeer. And þorȝh the deserthes of his lordschipe þere as men may fynde no townes, þere ben jnnes ordeyned be enery iorneye to resceyue boþe man t hors, in the whiche 12 þei schaþ fynde plentee of vytaylle t of alþ þing þat hem nedeth for to go be the contree. And þere is a merueylouse custome in þat contree, but it is profitable, þat ȝif ony contrarious thing þat scholde ben preiudice or greuaunce 16 to the Emperour in ony kynde, [be herd in þe contree] (¹) anon the Emperour hath tydynges þereof t faþ knowleche in a day, þough it be .iiij. or .vij. iourneys fro him or more. For his ambessedours taken here dromedaries or 20 hire hors t þei priken in alþ þat euere þei may toward on of the jnnes. And whan þei comen þere anon þei blowen an horne, t anon þei of the jn knownen wel ynow þat þere ben tydynges to warnen the Emperour of sum rebellyoun 24 aȝenst him. And þanne anon þei maken oper men redy in alþ haste þat þei may ¹ to beren *lettres* and pryken in alþ þat euere þei may, tiȝ þei come to the oþer jnnes with here *lettres*. And þanne þei maken fressch men redy to 28 pruke forth with the *lettres* toward the Emperour, whilþ þat the laste bryngere reste him t bayte his dromedarie or his hors, And so fro jn to jn till it come to the Emperour. And þus Anon hath he hasty tydynges of 32 ony thing þat bereth charge be his corrours þat rennen so hastyly thorghout alþ the contree. And also whan the Emperour sendeth his Corrours hastyly þorȝhout his lond, euerych of hem hath a large thong fuþ of smale belles 36

(¹) Missing in C.

And whan þei neyghen ner to the Innes of *oþer Corroures*,
 þat ben also ordeyned be the iorneyes, þei ryngen here
 belles And anon the *oþer Corroures* maken hem redy Each rider
warns the
other with
his bells.
 4 rennen here weye vnto another In t þus renneth on to
oþer fuß spedly t swyftly, tiH the Emperours entent be
 serued in al haste. And theise Curroures ben elept
CHYDYDO after here langage, þat is to seye a messagere.
 8 Also whan the Emperour goth from o contree to another
 as I haue told ȝou here before t he passe þorghi eytees t
 townes, euyer man maketh a fuyr before his dore t
 putteth þere jnne pouder of gode gommes þat ben swete
 12 smellynge, for to make gode sauour to the Emperour.
 And al the peple kneleth down aȝenst him t don him
 gret reuerence, And þere where religyouse cristene men
 dwellen, as þei don in many eytees in the lond, þei gon
 16 before him *with processioune with* eros t holy water t þei
 syngen: **VENI CREATOR SPIRITUS** *with* an high voys
 t gon towardes him. And whan he hereth hem he (fol. 103b)
 commaundeth to his lordes to ryde besyde him, þat the
 20 Religious men may come to him. And whan þei ben
 nygh him *with* the eros, þanne he doth adown his
 GALAOTH þat syt vpon his hede in manere of a chapelet,
 þat is made of gold t preciouse stones t grete perles And
 24 it is so ryche þat men preysen it to the value of a
 Roialme in þat contre. And þan he kneleth to the eros
 And þan the prelate of the Religious men seyth before He doffs his
hat,
 him certeyn orisouns t ȝeueth him a blesyng with the
 28 eros, And he enclyneth to the blesyng fuß devoutely.
 And þanne the prelate ȝeueth him sum maner frute to the
 nombre or ix. in a platere of syluer *with* peres or Apples
 or *oþer* manere frute, And he taketh on t þan men ȝeuuen
 32 to the oþere lordes þat ben aboue him. For the custom
 is such, þat no straungere seahet come before him but ȝif
 he ȝeve hym sum manere thing, after the olde lawe þat
 seyth: **NEMO ACCEDAT IN CONSPPECTU MEO VACUUS.** And
 36 þanne the Emperour seyth to the Religious men þat þei
 withdrawe hem aȝen, þat þei ne be not hurt ne harmed of

Similar homage is paid to the Empresses and to the eldest son.

[¹ fol. 104 a]

There are 250,000 people constantly at court, without minstrels and yeomen.

What a pity that this great prince should not be a Christian!

Matrimonial usages.

[² fol. 104 b]

the gret multytude of hors þat comen behynde him. And also in the same maner don the religious men þat dwellen þere to the Emperesses þat passen by hem. And to his eldest sone & to euery of hem þei presenten frute. And 4 ȝee schuh vnderstonde þat the poeple þat he hath so many hostes offe abouten hym & abonte his wifes & his sone þei dwelle not contynuelly with him, but aheweys whan him lyketh þei ben sent ¹ fore, And after whan þei han don þei retournen to hire owne housholdes, saf only þei þat ben dwellynge with hym in houshold for to seruen him & his wifes & his sones for to gouernen his houshold. And aH be it þat the oþere ben departed fro him after þat þei han perfourmed hire seruyse, ȝit þere abydeth contynuelly with him in court .I. miH. men at horse And .CC. MiH. men a fote withouten mynstrelles & þo þat kepen wylde bestes & dyuerse briddes, of þe whiche I haue tolde you 16 the nombre before. Vnder the firmament is not so gret a lord ne so myghty ne so riche as is the grete CHANE, Nought PRESTRE IOHAN þat is Emperour of the high Ynde ne the Sowdan of Babyloyne ne the Emperour of 20 Persye. AH þeise ne ben not in comparisoun to the grete CHANE nouþer of myght ne of noblesse ne of ryaltee ne of ricehesse. For in aH þeise he passeth aH erþelye princes Wherfore it is gret harm þat he beleueth not feithfully in 24 god. And natholes he wil gladly here speke of god And he suffreth wel þat cristene men dweH in his lordschipe & þat men of his feith ben made cristene men, ȝif þei wile, þorȝout aH his contree, For he defendeth noman to 28 holde no lawe other þan him lyketh. In þat contree sum man hath an .C. wifes, summe .Ix., summe mo, summe lesse. And þei taken the nexte of hire kyn to hire wifes, saf only þat þei out takeu hire modres, hire doughtres & 32 hire sustres of the moder syde. But hire sustres on the fadir syde of another woman þei may wel take, And hire ² breþheres wifes also after here deþ And here Stepmodres also in the same wyse.

OF THE LAWE & THE CUSTOMS OF THE CH. XXVII.
TARTARIENES, DUELLYNGE IN CHATAY, &
HOW þAT MEN DON WHAN THE EMPEROUR
SCHAL DYE, & HOW HE SCHAL BE CHOSEN.

THIE folk of þat contree vsen alſ longe clothes with- Costumes of the Tartars.

outen furroures. And þei ben clothed with

precious clothes of TARTARYE & of clothes of gold,

4 And here clothes ben slytt at the syde & þei ben festned with laces of silk And þei clothien hem also with pylches & the hyde with outen. And þei vsen nouþer cappe ne

hood And in the same maner as the men gon the wommen

8 gon, so þat weman may vnethe knowe the men fro the wommen, saf only þo wommen þat ben maryed, þat beren the tokne vpon hire heedes of a mannes foot, in signe þat

þei ben vnder mannes fote & vnder subiectionn of man.

Sign of married state.

12 And hire wyfes ne dwelH not to gydre, but every of hem be hiresself. And the husbonde may ligge with whom of hem þat him lyketh. Everych hath his hous, bothe man & wooman; And here houses ben made rounde of staves

Movable tents of the Tartars.

16 & it hath a round wyndowe abonen þat ȝeueth hem light And also þat serueth for delyuerance of smoke. And the helynge of here houses & the wowes & the dores ben alſ of wode. And whan þei gon to werre þei ledn hire 20 houses with hem vpon chariottes as men don tentes or pauyllouns. And þei maken hire fuyr in the myddes of hire houses. And þei han gret multytude of alſ maner of bestes, saf only of swyn, for þei bryngen non forth.

They believe in the God of nature.

{¹ fol. 105 a}

24 And they ¹ beleuen wel o god þat made & formeal alſ things, And natheles ȝit han þei ydoles of gold & syluer & of tree & of cloth, And to þo ydoles þei offren alſ weys

hire first mylk of hire bestes & also of hire metes & of 28 hire drynkes before þei eten, And þei offren often tymes hors & bestes. And þei clepen the god of kynde yroga.

And hire Emperour also what name þat entere he haue þei putten euermore Jerto CHANE, And when I was þere

Names of the Imperial family.

32 hire Emperour had to name THIAUT, so þat he was elept

THIAUT CHANE, And his eldeste sone was clept TESSUE And whan he schaſſt ben Emperour he schaſſt ben clept TESSUE CHANE. And at þat tyme the Emperour hadde .xij. sones withouten þo, þat were named CUNCY, ORDIJ, CHAHADAY, 4 BURYN, NEGU, NOCAB, CADU, CICTEN, BALACY, BABYLAN & GAREGAN & of his .iiij. wifes the firste & the principall þat was Prestre Joñes daughter hadde to name SERIOCH CHAN, And the tother BORAK CHAN & the toþer KARANKE 8 CHAN. The folk of þat contree begynnen alſt hire thinges in the newe mone And þei worshipen moche the mone & the sonne & often tyme knelen aȝenſt hem. And alle the folk of the contree ryden comonly withouten 12 spores, but þei beren alſt weys a lytiſt whippe in hire hondes for to chaceon with hire hors. And þei han gret conscience & holden it for a gret synne to easten a knyf in the fuyre & for to drawe flesch out of a pot with a knyf 16 & for to smyte an hors with the handiſt of a whippe,¹ or to smyte an hors with a brydiſt or to breke oþer bon with another or for to caste mylk or ony lykour þat men may drynke vpon the erthe or for to take & sle lytil children. 20 And the moste synne þat ony man may do is to pissen in hire houses þat þei dwellen in And whoso þat may be founden with þat synne sykerly þei slen hym. And of enerych of peise synnes it behoneth hem to ben schrynen 24 of hire prestes & to paye gret somme of siluer for hire penance. And it behoneth also þat the place þat men han pissed in be halewed aȝen & elles dar noman entren þere-jinne. And whan þei han payed hire penance men make 28 hem passen þorghi a fuyr or þorghi .ij. for to cleſen hem of hire synnes. And also whan ony messangere cometh & bryngeth lettres or ony present to the Emperour it behoueth him þat he with the thing þat he bryngeth 32 passe þorghi .ij. brennynge fuyres for to purgen hem, þat he brynge no poysoun ne venym ne no wykked þing þat myght be greuance to the lord. And also ȝif ony man or woman be taken in avouterye or fornicacioun anon 36 þei sleen him. And who þat steleth ony thing anon þei

Tartar
super-
stitions.

[1 fol. 105 b]

Fines are
paid as
penance for
sins.

Purification
by fire.

Death
penalty for
adultery and
theft.

sle him. Men of þat contree ben al^l gode archieres & schooten right weel bothe men & wommen, als wel on hors bak prikynges as on fote remmyng. And the wommen maken al^l þinges & al^l maner mysteres & craftes as of clothes, botes & oþer things & þei dryuen cartes, plowes & waynes & chariottes. And þei maken houses & al^l mauer mysteres, ont taken bowes & arwes & armures, 8 þat men maken. ¹ And al^l the wommen weren breeches as wel as men. Al^l the folk of þat contree ben ful obeysant to hire souereynes ne þei fighten not ne chiden not on with another. And þere ben nouþer thefes ne robboures [1 fol. 106 a]

12 in þat contree & euery man worschipeth oþer, but noman þere doth no reuerence to no straungeres, but ȝif þei ben grete princes. And þei eten HOUNDES, LYOUNS, LYBERDES, MARES & FOLES, ASSES, RATTES & MEES & al^l maner of 16 bestes, grete & smale, saf only swyn & bestes þat weren defended by the olde lawe. And þei eten al^l the bestes withouten & withjune, withouten castynge awey of ony thing saf only the filthe. And þei eten but liti^l bred,

20 but ȝif it be in courtes of grete lordes. And þei han not in many places nouþer pesen ne benes ne non oþer potages, but þe broth of the flesch. For liti^l ete þei ony thing but flesch & the broth. And whan þei han eten þei [2 fol. 106 b] their dirty habits.

24 wypen hire hondes vpon hire skirtes, for þei vse non naperye ne towaylles, but ȝif it be before grete lordes, but the comoun peple hath none. And whan þei han eten þei putten hire disches vnwasschen into the pot

28 or cawdroun with remenant of the flesch and of the broth, til þei wole eten azen. And the riche men drynken mylk of MARES or of CAMAYLLES or of ASSES or of oþer bestes. And þei wil ben lightly 32 dronken of mylk & of another drynk þat is made of hony & of water soden togidre, For in þat contree is nouþer wyn ne ale. þei lyuen ful wrecchedlich, & þei eten but ones in the day & þat but lyti^l, nouther intoxiquing liquors.

36 ² in courtes ne in other places. And in sooth o man alone in this contree wil ete more in a day þan on of

Military
spirit and
armament.

Walled cities
and castles
taken by
false
promises

They know
they shall
one day be
overcome.

They love
the natural
nakedness of
the body.

[¶ for 107 a]

In their
retreat they
shoot
backwards.

hem wil ete in iij. dayes, And ȝif ony straunge messager come þere to a lord, men maken him to ete but ones a day þat fuþ litil. And whan þei werren þei werren fuþ wisely þat alweys don here besynes to destroyen hire 4 enemyes. Euyer man þere bereth ij. bowes or iij. þat of arwes grete plentee þat a gret ax. And the gentyles han schorte speres þat large þat fuþ trenchant on þat o syde, And þei han plates þat helmes made of guyrboylle þat hire hors couertoures 8 of the same. And who so fleeth fro the bataylle þei sle him. And whan þei holden ony sege abouten casteþ or toun þat is walled þat defensable þei behoten to hem þat ben withjonne to don alþ the profite and gode, þat it is 12 merueyllle to here þat þei graunten also to hem þat ben withjonne alþ þat þei wiþ asken hem. And after þat þei ben ȝolden anon þei sleen hem alle þat kutten of hire eres þat soween hem in vynegre þat þere of þei maken gret seruyse 16 for lordes. Alþ here lust þat alþ hire ymaginacioun is for to putten alþ londes vnder hire subieccioune And þei seyn þat þei knownen wel be hire prophecyes þat þei schuþ ben ouercomen by archieres þat be strengthe of hem, but þei 20 knowe not of what nacioun ne of what lawe þei schuþ ben offe þat schuþ ouercomen hem. And þerfore þei suffren þat folk of alþ lawes may peysibely dwetten amonges hem. Also whan þei wiþ maken hire ydoles 24 or an ymage of ony of hire frendes for to haue remembrance of hym þat maketh alþ weys the ymage alþ naked withouten ony maner of clothinge. For þei seyn þat in gode loue scholde be no couerynge, þat man scholde not 28 loue for the faire clothinge ne for the riche aray, but only for the body such as god bathi made it þat for the gode vertues þat the body is endowed with of nature, Nought only for fair clothinge þat is not of kyndely 32 nature. And ȝee schuþ vnderstonde þat it is gret drede for to pursuen the TARTARYNES ȝif þei sleen in bataylle, For in fleyng þei schooten behynden hem þat sleen boþe men þat hors. And whan þei wil fighte þei wiþ schokken 36 hem to gidre in a plomp, þat ȝif þere ben xx. M. men,

men schuh not wenens þat þere be scant. x. MiH. And þei cone wel wynnen lond of straungeres but þei cone not kepen it, For þei han gretter lust to lye in tentes with-
 4 outen þan for to lye in casteH or in townes; And þei preysen nothing the wytt of oþer naeions. And amonges hem oyle of OLYUE is fuH dere, for þei holden it for fuH noble medicyne. And aH the Tartarienes han smale eyen
 8 t litiH of berd t not thikke hered, but schiere. And þei ben false t traytoures And þei lasten noglit þat þei behoten. þei ben fuH harde folk t moche peyne t wo mow suffren t disese, more þan ony oþer folk for þei ben
 12 taught ferto in hire owne contree of ȝouthie; And perfore þei spenden as who seyth right nouȝt. And whan ony man schaH dye, men setten a spere besyde him And whan he draweth towardes the deth enery ¹ man fleeth out
 16 of the hous tiH he be ded t after þat þei buryen him in the feldes. And whan the Emperour dyeth, men setten him in a chayere in myddes the place of his tent And men setten a table before him clene couered with a cloth t
 20 þere vpon flesch t dyuerse vyaundes And a cuppe fuH of mares mylk. And men putten a mare besyde him with hire fole t an hors saddlede t brydeled t þei leyn vpon the hors gold t siluer gret quentytee, And þei putten
 24 abouten him gret plentee of stree. And þan men maken a gret pytt t a large And with the tent t aH þeise oþer thinges þei putten him in ertlie. And þei seyn þat whan he schaH come in to anoþer world he schaH not ben with-
 28 outen an hows ne withouten hors ne withouten gold t syluer; And the mare schaH ȝeuon him mylk t bryngen him forth mo hors tiH he be wel stored in the toþer world. For þei trouwen þat after hire deth þei schuh ben
 32 etynge t drynkyng in þat oþer world t solacynge hem with hire wifes as þei diden here. And after tyme þat the Emperour is þus entered noman schaH be so hardy to speke of him before his frendes. And zit nathelis
 36 somtyme falleth of manye þat thei maken hem to ben entered preuyllly be nyghte in wyld places t putten aȝen

Their small eyes and sparse hair and beard.

Funeral customs.
[1 fol. 107 b]

Emperors are buried in their tents with provisions and treasure.

The next world they imagine like the present.

Secret burials in wild places

the grass ouer the pytt for to growe, Or e^H men coueren
 the pytt with graue^H t sond, þat noman scha^H perceyue
 where ne knowe where the pytt is, to þat entent þat
 neuer after none of his frendes schu^H han mynde ne 4
 remembrance of him. And þanne þei seyn þat he is
 ravissht in to anoþer world, where he is a gretter lord
 þan he was here. ¹ And þanne after deth of the Em-
 perour the .vij. lynages assemblen hem togidere t chesen 8
 his eldest sone or the nexte after him of his blood And
 þus þei seye to him: Wee wolen t wee preyen t ordelynⁿ
 þat ȝee ben oure lord t oure Emperour. And þanne he
 answereth: ȝif ȝee wile þat I regne ouer ȝou as lord, do 12
 euerych of ȝou þat I schall commanden him, onþer to
 abyde or to go. And whom so euer þat I commaunde to
 ben slayn, þat anon he be slayn. And þei answeren a^H
 with o voys: What so euere ȝee commanden, it schall 16
 be don. þanne seyth the Emperour: Now vndirstondeth
 wel þat my woord from hens forth is scharp t bytyng^e as
 a swerd. After men setten him vpon a blak stede t so
 men bryngen him to a chayere fu^H richely arrayed t þere 20
 þei crownen hym. And þanne a^H the cytees t gode
 townes senden hym riche presentes, so þat at þat iourneye
 he schall haue more þan .Ix. chariottes charged with gold
 t syluer, withouten jewelles of gold t precyouse stones 24
 þat lordes ȝeuⁿ him, þat ben withouten estymacioun;
 And withouten hors t clothes of gold t of Camakaas t
 tartarynes þat ben withouten nombre.

[¹ fol. 168 a]

Election of
new
emperors.

Obedience
promised to
him.

Coronation.

OF THE ROIALME OF THARSE & THE LONDES CH. XXVIII.
 & KYNGDOMS TOWARDES THE SEPTENTRIONAL PARTIES IN COMYNGE DOWN FROM
 THE LOND OF CHATHAY.

THIS lond of CATHAY is in ASYE the depe, And after Tarsa or Tarshish.
 on this half is Asye the more. The kyngdom of
 CATHAY marcheth toward the west vnto the kyngdom of
 4 THARSE the whichie was on of the kyngeſ þat cam to
 presente oure lord in BETHLEEM; And þei þat ben of the
 lynage of þat kyng arn somme cristene. In THARSE þei
 eten no flesch ^{þe} ne þei drynken no wyn. And on this ^{¶ fol. 108 b}
 8 half towardes the WEST is the kynglom of TURQUESTEN Turkestan.
 þat strecchetþ him toward the WEST to the kyngdom of
 PERSIE And toward the SEPTENTRIONAEL to the kyng-
 dom of CHORASME. In the contre of Turquesten ben but
 12 fewe gode cytees But the beste cytee of þat lond highte
 OCTORAR. þere ben grete pastures but fewe coornes, And
 þerfore for the most partie þei ben aH herdemen And þei
 lyȝn in tentes & þei drynken a maner Ale made of hony.
 16 And after on this half is the kyngdom of CHORASME khwarezm. þat
 is a gode lond & a plentevous, withouten wyn. And it
 hath a desert toward the EST þat lasteth more þan an .e.
 iourneys. And the beste cytee of þat contre is clept
 20 CHORASME And of þat cytee bereth the contre his name.
 The folk of þat contre ben hardy werryoures. And on
 þis half is the kyngdom of COMANYE where of the COMAYNS cumania.
 þat dwelleden in GRECE somtyme weren chaced out. This
 24 is on of the grettest kyngdomes of the world But it is
 not aH enhabyted, For at on of the parties þere is so
 gret cold þat noman may dwel þere And in a noþer
 partie þere is so gret hete þat noman may endure it.
 28 And also þere ben so many flies þat noman may knowe
 on what syde he may turne him. In þat contre is but
 lytil Arberye ne trees þat beren frute ne oþere. þei
 lyȝn in tentes And þei brennen the dong of bestes for
 32 defaute of wode. This kynglom descendeth on this half

toward vs & toward PRUYSSE & toward ROSSYE. And
 The Volga. þorghi þat contre renneth the Ryuere of ETHIËL þat is
 on of the grettest ryueres of the world. And it freseth
 [1 fol. 109a] ¹ so strongly alþ ȝeres þat many tymes men han foughten 4
 Battles on
the ice.
 The Black
Sea.
 Caucasus.
 Derbend.

vpon the Ise with grete hostes bothe parties on fote &
 hire hors voyded for the tyme. And, what on horse &
 on fote, mo þan .CC. .M^t. personnes on euery syde. And
 betwene þat Rytere & the grete see OCCEAN þat þei clepen 8
 the see MAURE lyȝn alþ theise roialmes. And toward
 the hele benethe in þat roialme is the mount CHO[C]AZ (¹)
 þat is the hiest mount of the world, And it is betwene
 the see MAURE & the see CASPY. þere is ful streyt & 12
 daungerous passage for to go toward ynde And þerfore
 kyng ALISANDRE leet make þere a strong eytee þat men
 clepen ALIZANDRE for to kepe the contre, þat noman
 scholle passe withouten his leue, And now men clepen 16
 þat eytee the ȝate of helle And the prineypal eytee of
 COMANYE is clept SARAK. þat is on of the .iiij. weyes
 for to go in to ynde, But be þat weye ne may not passe
 no gret multytude of peple, but ȝif it be in wynter; And 20
 þat passage men clepen the DERBENT. The tother weye
 is for to go fro the cytee of Turquesten be PERSIE And
 be þat weye ben manye iourneyes be desert. And the
 þridde weye is þat cometh fro COMANYE & þan to go be 24
 the grete see & be the kyngdom of ABCHAZ. And ȝee
 schulh vndirstonde þat alþ þeise kyngdomes & alþ þeise
 londes abouenseyd vnto PRUYSSE & to ROSSYE ben alþ
 obeyssant to the grete CHANE of CATHAY & many oþere 28
 contrees þat marchen to oþer costes: Wherfore his
 powere & his lordschipe is ful gret & ful myghty.

(¹) Chotaz, C.

OF THE EMPEROUR OF PERSYE AND OF CH. XXIX.
THE LOND OF DERKNESSE,¹ AND OF OTHER [1 fol. 109 b]
KYNGDOMES þAT BELONGEN TO THE GRETE
CANE OF CATHAY, AND OTHER LONDES
OF HIS, VNTO THE SEE OF GRECE.

NOW sith I haue deuyed ȝou the londes + the kyngdoms toward the parties SEPTEMTRIONALES in comynge down from the lond of CATHAY vnto the londes of the cristene towardes PRUYSSE + ROSSYE, now sehaft I deuyse ȝou of oþer londes + kyngdomes comynge doun be oþer costes toward the right syde vnto the see of GRECE toward the lond of cristene men. And þerfore þat after 8 ynde + after CATHAY the Emperour of PERSIE is the gretteste lord, þerfore I sehaft teþ ȝou of the kyngdom of PERSIE First, where he hath ij. kyngdomes. The firste kyngdom begynneth toward the EST toward the kyngdom 12 of TURQUESTEN And it streccheth⁽¹⁾ toward the WEST vnto the ryuere of PHISON þat is on of the .iiij. ryueres þat comen out of Paradys. And on anoþer syde it streccheth toward the SEPTEMTRION vnto the see of CASPYE And also toward 16 the SOUTH vnto the desert of ynde. And this contree is gode + pleyn + ful of peple And þere ben manye gode cytees, But the .ij. princypal cytees ben peise: BOYTURRA + SEORNERGANT þat summen clepen SORMAGANT. þe 20 toþer kyngdom of PERSIE streccheth toward the ryuere of PHISON + the parties of the WEST vnto the kyngdom of Mede [And] ⁽²⁾ the grete ARMENYE + toward the SEPTEMTRION to the see of CASPIE + toward the SOUTH to 24 the lond of ynde. þat is also a gode lond + a plentifous and it hath .iiij. grete principall cytees: NESSABOR Nishapur, SAPHON + SARMASSANE. And þanne after is ARMENYE Ispahan, Armenia. in the whiche weren wont to ben .iiij. kyngdomes. þat is 28 a noble countree + ful of godes And ⁽²⁾ it begynneth at PERSIE + streccheth toward the west in lengthe vnto TURKYE And in largeness it dureth [fro] ⁽³⁾ the cytee of

(1) streccheth, C.

(2) fro, C.

(3) to, MS.

ALIZANDRE þat now is clept the ȝate of helle þat I spak offe beforne vn[to] (1) the kyngdom of MEDE. In this Armenye ben ful manye gode cytees, But TAURIZO is most of name. After þis is the kyngdom of MEDE þat is 4 ful long but it is not ful large, þat begynneth toward the EST to the lond of PERSIE + to ynde the lesse. And it streecheth toward the WEST toward the kyngdom of CALDEE + toward the septemtrion descendynge toward the 8 litiȝ ARMENYE. In þat kyngdom of Medee þere ben many grete hilles + litiȝ of pleyn erthe. þere dwellen Sarazines + anoþer maner of folk þat men elepen CORDYNES. The beste ij. cytees of þat kyngdom ben SARRAS 12 + KAREMEN. After þat is the kyngdom of GEORGE þat begynneth toward the EST to a gret mountayne þat is clept ABZOR Where þat dwellen many dyuerse folk of dyuerse naciouns And men elepen the contree ALAMO. This 16 kyngdom streecheth him towardes TURKYE + toward the grete see And toward the SOUTH it marcheth to the grete ARMENYE. And þere ben ij. kyngdomes in þat contree. þat on is the kyngdom of GEORGIE + þat oþer is the kyng- 20 dom of ABCAZ. And alweys in þat contree ben ij. kynges + þei ben boþe cristene, But the kyng of GEORGIE is in subiecciuon of the grete CHANE And the kyng of ABCAZ hath the more strong contree. And he alweys 24 vigerously defendeth his contree aȝenst al þo þat assayllen him, so þat noman may make him in subiecciuon to no man. In þat kyngdom of ABCHAZ is a gret mernaylle, For a 1 prouynce of the contree þat hath wel in circuit 28 ij. iorneyes þat men elepen HAUYSON is al couered with derkness withouten ony brightness or light, so þat noman may see ne here ne noman dar entren in to hem. And natheles þei of the contree seyn þat somtyme men heren 32 voys of folk + hors nyȝenge + eokkes crowynge And men witen wel þat men dwellen þere, but þei knowe not what men. And þei seyn þat the derkness befeh be myracle of god, For a cursed Emperour of PERSIE þat highte SAURES 36

[1 fol. 110 b]
The land of
darkness.

The
persecutor,
Shapur II.

(1) vnder. C.

pursuede aft cristene men to destroye hem & to compell hem to make sacrilise to his ydoles And rood with grete host in aþ þat euer he myghte for to confounde the 4 cristene men. And þanne in þat contree dwelleden manye gode cristene men, the whiche þat laftten hire godes And wolde han fled in to GRECE. And whan þei weren in a playn þat highte MEGON And this cursed Emperour 8 mett with hem with his hoost for to haue slain hem & an hewen hem to peces And anon the cristene men kneleden to the grunde & made hire preyeres to god to sokoure hem, And anon a gret thikke clowde cam & couered the 12 Emperour & aþ his hoost. And so þei enduren in þat manere þat þei ne mowe not gon out on no syde & so schulþ þei cuermore abyden in þat derkness tiþ the day of done be the myraele of god. And þanne the cristene 16 men wenten where hem lykede best at hire owne plesance withouten lettynge of ony creature & hire enemyes enclosed & confounded in derkness withouten ony strok.

Wherfore we may ¹ wel seye with dauid: A DOMINO UBI SOL UBI

20 FICTUM EST ISTUD & EST MIRABILE IN OCULIS NOSTRIS. And þat was a gret myraele þat god made for hem. Wherfore me thinketh þat cristene men scholden ben more deuoute to seruen oure lord god þan ony oper men of ony oper 24 seete, For withouten ony drede ne were cursedness & synne of cristen men, þei scholden ben lordes of aþ the world, For the banere of Ihesu crist is alþways displayed and redy on aþ sydes to the help of his trewe louynge 28 seruautes, In so moche þat o gode cristene man in gode beleeeve scholde ouercomen & outchacen a .M^t. cursed mys beleeyng men, As David seith in the PSAUTERE: QUONIAM PERSEQUEBATUR VNUS MILLE & DUO FUGARENT DECEM

32 MILIA. ET CADENT A LATERE TUO MILLE, DECEM MILIA A DEXTRIS TUIS. And how þat it myghte be þat on scholde chacen a .M^t. David him self seyth folewyng: QUIDA MANUS DOMINI FECIT HEC OMNIA. And oure lord him self seyth 36 be the prophetes mouth: SI IN VIJS MEIS AMBULAUERITIS SUPER TRIBULANTES VOS MISISSEM MANUM MEAM. So þat

The Christians were saved from Shapur by sudden darkness, which has since kept him enclosed.

If Christians would only be good, the Lord would make them irresistible.

This is proved by Scripture.

we may seen apertely þat ȝif wee wil be goode men non
enemye ne may not enduren aȝenst vs. Also ȝee sehn̄
vndirstonde þat out of þat lond of derkness gotli out
a gret Ryuere þat scheweth wel þat þere ben folk dwell- 4
ynge be many redy tokenes, but noman dar not entre into
it. And wyteth wel þat in the kyngdoms of GEORGIE, of
ABCHAZ & of the litiȝ ARMENYE ben gode cristen men &
deuoute For þei schrynen hem & howselen hem euermore 8
ones or twyes in the woke And þere ben manye of hem
þat howselen hem every day. And so do wee not on this
half alþ be it þat seynt Pouł commandeth it seyenge:

OMNIBUS DIEBUS DOMINICIS AD COMMUNICANDUM HORTOR. 12
þei kepen þat commandement but wee ne kepen it not.

Also after on this half is TURKIE ¹þat marcheth to the
grete ARMENYE And þere ben manye prouynces as CAPA-
POCHE, SAURE, BRIQUE, QUESITON, PYTAN & GEMETH 16
And in euerych of þeise ben manye gode eytees. þis

TURKYE streccheth vnto the cytee of SACHALA þat sitteth
vpon the see of GRECE And so it marcheth to SYRIE.

SYRIE is a gret contree & a gode as I hane told ȝou before 20
And also it hath abouen toward ynde the kyngdom of
CALDEE þat streccheth fro the mountaynes of CALDE
toward the Est vnto the cytee of NYNYUEE þat sitteth
vpon the ryuere of TYGRE. And in largeness it begynneth 24
toward the NORTH to the cytee of MARAGA And it
strecceith toward the SOUTH vnto the see OCCEAN. In
CALDEE is a pleyn contree & fewe hilles & fewe ryueres.

After is the kyngdom of MESOPOTAYME þat begynneth 28
toward the est to the flom of TYGRE vnto a cytee þat is
clept MOSELL And it streccheth toward the west to the
flom of EUFRATE vnto a cytee þat is clept ROLAUZ And in
lengthe it goth [fro] (1)the mount of ARMENYE vnto the 32
desert of YNDE the lesse. þis is a gode contree & a pleyn
but it hath fewe ryueres; It hath but .ij. mountaynes in
þat contree Of the whiche on highte SYMAR & þat ofer
LYSON; And this lond marcheth to the kyngdom of 36

The Georgians
and Armenians
are Christians.

Western
Christians
do not take
the
sacrament
often
enough.

Turkey,
Cappadocia,
Isauria,
Phrygia,
Bithynia.

(1 fol. 111 b)

Satalia.

Mosul.

Rohais or
Edessa.

Caldee. ^{African geography.} **¶**it þere is toward the parties MERIDIONALES many contrees + many regions As the lond of ETHIOPE þat marcheth toward the EST to the grete deserte, toward 4 the WEST [to] ⁽¹⁾the kyngdom of NUBYE, toward the SOUTH to the kyngdom of MORETANE And toward the north to the rede see. After is MORETANE þat dureth fro the mountaynes ^[1 fol. 112 a] of ETHIOPE vnto lybie the hiȝe, And þat 8 contree lyȝt along fro the see OCEAN toward the SOUTH, And toward the NORTH it marcheth to NUBYE + to the high LYBYE; Theise men of NUBYE ben cristene; And it marcheth [to] ⁽²⁾ the londes aboueseyd to the deserte of 12 EGYPT And þat is the EGIFT þat I haue spoken of before And after LIBYE the hye + LYBYE the lowe þat descendeth down lowe toward the grete see of Spayne, In the whiche contree ben many kyngdomes + many dynerse folk. Now 16 I haue deuysed ȝou many contrees on this half the kyngdom of CATHAY, of the whiche manye ben obeyssant to the grete CHANE.

OF THE CONTREES + YLES þAT BEN BEȝONDE ch. xxx.
 THE LOND OF CATHAY + OF THE FRUTES
 þERE + OF XXIJ. KYNGES ENCLOSED WITHIN
 THE MOUNTAYNES.

20 **N**OW schal I seye ȝou sewyngly of contrees + yles þa then besonde the contrees þat I haue spoken of. wherfore I seye ȝou, in passyng be the lond of CATHAYE toward the high ynde + toward BACHARYE, men 24 passen be a kyngdom þat men clepen CALDILHE, þat is a full fair contree. And þere groweth a maner of fruyt as pouȝt it weren Gowrdes, And whan þei ben rype men kutten hem a to + men fynden withinne a lyȝt best in 28 flesch, in bon + blode, as þough it were a lyȝt lamb withouten wolle. And men eten boþie the frut + the best, And þat is a gret merueytle. Of þat frute I haue eten all þough it were wonderfull but þat I knowe wel

(1) +, C.

(2) fro, C.

The
vegetable
lamb.

þat god is merueylous in his werkes. And nathelis I tolde hem of als gret a merueyle to hem þat is a monges vs And þat was of the BERNAKES. For I tolde hem þat in oure contree weren trees þat baren a fruyt þat becomen 4
 The barnacle goose.
 [1 fol. 112 b]

briddes fleeynge. And þo þat fallen in ¹the water lyuen, And þei þat fallen on the erthe dyen anon; and þei ben right gode to mannes mete. And here of had þei als gret meruaylle þat summe of hem trowed it were an 8
 Other rare plants,
 apples,
 spices and vines.

jupossible thing to be. In þat contre ben longe apples of gode saunour, Where of ben mo þan an .C. in a clustre \pm als manye in a noþer. And þei han grete longe leves \pm large of .ij. fote long or more And in þat contre \pm in 12 oþer contrees þere abouten growen many trees þat beren clowe gylofres And notemuges \pm grete notes of ynde \pm of CANELL \pm of many oþer spices. And þere ben vynes 16
 þat beren so grete grapes þat a strong man scholde haue ynow to done for to bere o clustre with aH the grapes. In þat same regioum ben the mountaynes of CASPYE þat men clepen VBER in the contree. Betwene þo mountaynes the Iewes of .x. lynages ben enclosed þat men clepen 20
 GOTH \pm MAGOTH And þei mowe not gon out on no syde. þere weren enclosed .xxij. kynges with hire peple, þat dwelleden betwene the mountaynes of SYCHYE. þere kyng ALISANDRE chacede hem betwene þo mountaynes 24
 And þere he thoughte for to enclose hem þorghi werk of his men. But whan he saugh þat he myghte not don it ne bryng it to an ende, he preyed to god of nature þat he wolde parforme þat þat he had begonne And aH were 28
 it so þat he was a payneme \pm not worthi to ben herd, zit god of his grace closed the mountaynes togydre, so þat
 Those Jews
 cannot
 escape by
 water,
 because
 the Caspian
 is a lake.

þei dwellen þere aH faste ylokked \pm enclosed with high mountaynes alle aboute, saf only on o syde, And on þat 32 syde is the see of CASPYE. Now may sum men asken: Sith þat the see is ⁽¹⁾ on þat o syde, Wherfore go þei not out on the see syde for to go where þat hem lyketh? But to this question I schal ²answere: þat see of CASPYE 36

Alexander
 tried to
 enclose the
 ten tribes in
 the Scythian
 mountains.

The God of
 nature
 finished his
 work.

[2 fol. 113 a]

(1) is, repeated, C.

gotli out be londe vnder the mountaynes t rennetli be
 the desert at o syde of the contree t after it streccheth
 vnto the endes of PERSIE And alþoughli it be clept a see,
 4 it is no see ne it toucheth to non ofer see, But it is a
 lake, the grettest of the world. And þoughli þei wolden
 putten hem in to þat see, þei ne wisten never where þat
 þei scholde arryuen. And also þei conen no langage but
 8 only hire owne þat noman knoweth but þei, And ferfore
 mowe þei not gon out. And also zee schuH vnderstonde
 þat the Iewes han no propre lond of hire owne for to
 dwellen jnne in alþ the world, but only þat lond betwene
 12 the mountaynes, And zit þei zelden tribute for þat lond to
 the queen of AMAZOINE the whiche þat maketh hem to
 ben kept in cloos fuH diligently þat þei schuH not gon
 ont on no syde but be the cost of hire lond, For hire lond
 16 marcheth to þo mountaynes. And often it hath befallen
 þat (¹) summe of the Iewes han gon vp the mountaynes
 And avaled down to the valeyes, But gret nombre of folk
 ne may not do so For the mountaynes ben so hye t so
 20 streghþ vp, þat þei moste abyde þere maugree hire myght,
 For þei mowe not gon out but be a litiH issue þat was
 made be strengthie of men; And it lasteth wel a .iiij.
 grete myle. And after is þere zit a lond alþ desert, where
 24 men may fynde no water ne for dyggyng ne for non
 other þing, Wherfore men may not dwellen in þat place
 so is it fuH of dragounes, of serpentes t of ofer venymous
 bestes þat noman dar not passe but zif it be be strong
 28 wynter. And þat streyt passage men elepen in þat
 contree CLYRON, And þat is the passage þat the queen of
 AMAZOINE maketh to ben kept. And þogh ^[1 fol. 113b] it happene
 sum of hem be fortune to gon out, þei conen no maner of
 32 langage but EBREW, so þat þei can not speke to the
 peple. And zit natholes men seyn þei schuH gon out
 in the tyme of ANTECRIST And þat þei schuH maken
 gret slaughter of cristene men, And þerfore alþ the
 36 Iewes þat dwellen in alþ londes lernen alþ weys to speken

Also because
they know
no foreign
language.

They pay
tribute to
the queen of
Amazonia.

A few have
escaped.

But the
road is
impractic-
able for
large
numbers.

[1 fol. 113b]

In the time
of Antichrist
they shall
escape
and destroy
Christians.

(¹) þat, repeated, C.

EBREW, in hope þat whan the oþer Iewes schuh^t gon out, þat þei may vnderstonden hire speche t to ledn hem in to cristendom for to destroye the cristene peple. For the Iewes seyn þat þei knownen wel be hire prophetyes þat þei of CASPYE schuh^t gon out t spreden þorgh^t out aH the world And þat the cristene men schuh^t ben vnder hire subiecciouⁿ als longe as þei han ben in subiecciouⁿ of hem. And ȝif þat ȝee wil wytte 8 how þat þei schuh^t fynden hire weye, after þat I haue herd seye I schah^t teH ȝou. In the tyme of ANTECRIST a fox schah^t make þere his trayne t mynen an hole where kyng ALISANDRE leet make the ȝates And so longe he 12 schah^t mynen t percen the erthe til þat he schah^t passe þorgh^t towardes þat folk. And whan þei seen the fox they schuh^t haue gret merueylle of him be cause þat þei saugh^t neuer such a best, For of aH oþere bestes þei han 16 enclosed amonges hem, saf only the Fox. And þanne þei schullen chacen him t pursuen him so streyte, tiH þat he come to the same place þat he cam fro. And þanne þei schullen dyggen t mynen so strongly, tiH þat þei 20 fynlen the ȝates þat kyng ALISANDRE leet make of grete stones t passyng huge, wel symented t made stronge for the maystrie. And þo ȝates þei schuh^t breken t so gon out be fyndynge of þat issue. Fro þat lond gon men 24 to¹ward the lond of BACHARIE, where ben fuH yuele folk t fuH crueH. In þat lond ben trees þat beren wolle as þogh^t it were of scheep, where of men maken clothes t aH þing þat may ben made of wolle: In þat contree 28 ben many YPOTAYNES þat dwellen somtyme in the water t somtyme on the lond And þei ben half man t half hors as I haue seyd before, And þei eten men whan þei may take nem. And þere ben ryueres t watres þat ben fuH 32 bytttere, þree sithies more þan is the water of the see. In þat contre ben many GRIFFOUNES more plentee þan in ony other contre Summen seyn þat þei han the body vpward as an EGLE And benethe as a LYOUN And treulyn 36 þei seyn soth þat þei ben of þat schapp. But o

A fox shall burrow through to the ten tribes,

and they shall escape by following him underground.

[¹ fol. 114 a]

In Bactria are cotton trees.

Hippopotamuses.

Griphus.

GRIFFOUÑ hath the body more gret & is more strong
 þanne .vij. LYOUNS, of suche lyouns as ben o this half,
 And more gret & strongere þan an .C. Egles suche as
4 we han amonges vs. For o GRIFFOUN þere wil bere
 fleynge to his nest a gret hors ȝif he may fynde him at
 the poynt or .ij. oxen ȝoked togidere as þei gon at the
 plowgh. For he hath his talouns so longe & so large
8 & grete vpon his feet as þoughl þei weren hornes of grete
 oxen or of bugles or of kyȝn, so þat men maken cuppes of
 hem to drynken of. And of hire ribbes and of the
12 pennes of hire wenges men maken bowes fuȝt stronge to
 schote with Arwes & quareȝt. From pens gon men be
 many iourneyes þorghi the lond of Prestre Iolin the grete
 Emperour of YNDE, And men clepen his roialme the yle
 of PENTEXOIRE.

One griffin
will fly up
carrying a
horse or a
yoke of
oxen.

OF THE RYAH ESTATE OF PRESTRE IOHN ch. XXXI.
 & OF A RICHE MAN þAT MADE A MERUEYLOUS [1 fol. 114]
 CASTEHL AND CLEPED IT PARADYS & OF HIS
 SOTYLTEE.

16 **T**HIS Emperour Prestre Iohn holt fuȝt gret lond And
 hath many fuȝt noble cytees & gode townes in
 his Royalme and many grete dyuerse yles & large. For
 aȝt the contree of ynde is deuysed in yles for the grete
20 flobes þat comen from PARADYS þat departen aȝt the lond
 in many parties. And also in the see he hatli fuȝt manye
 yles. And the beste eytee in the yle of PENTEXOIRE is
 NYSE þat is a fuȝt ryah cytee & a noble and fuȝt riche
24 This Prestre Iohn hath vnder him many kynges & many
 yles & many dyuerse folk of dyuerse condicions And this
 lond is fuȝt gode & ryche, but not so riche as is the lond
 of the grete CHANE. For the marchauntes comen not
28 thider so comounly for to bye marchandises as þei don in
 the lond of the gret CHANE, for it is to fer to trauaylle to.
 And on þat other partie, in the yle of CATHAY men
 fynden aȝt maner thing þat is nede to man clothes of

Prestre
John's
Empire.

gold of silk of spyereye + al maner auere de poys, And þerfore, al be it þat men hau gretter chep in the yle of Prestre Ioñin, natheless men dreden the longe weye + the grete periles in the see in þo partyes. For in many 4 places of the see ben grete roches of stones of the ADAMANT, þat of his propre nature draweth IREN to him, And þerfore þere passen no schippes þat hau ouþer bondes or nayles of IREN within hem, And ȝif þer do anon the 8 roches of the ADAMANTES drawen hem to hem, þat nener þei may go þens. I myself hauen seen o ferrom in þat see as þough it hadde ben a gret yle fuþt of trees + buscaylle fuþt of thornes + breres gret plentee, And the schipmen 12 tolde vs þat al þat was of schippes þat weren drawnen thider be the ADAMAUNTES for the IREN ¹ þat was in hem. And of the roteness + oþer thing þat was within the schippes grewen such buscaylle + thornes + breres + grene 16 grass + such maner of thing, And of the mastes + the seyH ȝerdes it semed a grete wode or a groue. And suche roches ben in many places þere abouten And þerfore dur not the marchantes passen þere but ȝif þei knownen wel 20 the passages or eH þat þei han gode lodesmen. And also þei dreden the longe weye + þerfore thei gon to CATHAY for it is more nygh. And ȝit is it not so nygh but þat men moste ben trauaylynge be see + lond .xj. monethes 24 or .xiij. from GENE or from VENYSE or he come to CATHAY. And ȝit is the lond of Prestre Ioñin more ferr be many dredfulH iourneyes And the marchantes passen be the kyngdom of PERSIE + gon to a cytee þat is clept HERMES 28 for HERMES the PHILOSOPHRE founded it, And after þat þei passen an arm of the see + þanne þei gon to another cytee þat is clept GOLBACH + þere þei fynden marchandises + of PORENGAYES as gret plentee as men fynden here of gees. 32 And ȝif þei wil passen ferthere þei may gon sykerly jnow. In þat contree is but lytyH whete or barley + þerfore þei eten Ryȝs + hony + mylk + chese + frute. This Emperour Prestre Ioñin taketh alweys to his wif the 36 daughter of the grete CHANE And the grete CHANE also

Sailors fear
the
Adamant
rocks, which
attract all
ships with
iron in
them.

Vegetation
grows out of
the wrecks.

[¹ fol. 115 a]

Hormuz.

Popinjays.

The usual
food.

in the same wise the daughter of Prestre Iohn, For þeise
.ij. ben the grettest lordes vndir the firmament. In the
 lond of Prestre Iohn ben many dynerse thinges \dagger manye
 \ddagger precious stones so grete \ddagger so large þat men maken of hem
 vessee \bar{h} As plateres, disches \ddagger cuppes \ddagger many oþer
 merueyles ben þere þat it were to combrons \dagger and to long
 to putten it in scripture of bokes. But of the principall
 \dagger 8 yles \ddagger of his estate and of his lawe I schal telle you
 som partye. This Emperour Prestre Iohn is cristene
 And a gret partie of his contree also, But þit þei haue not
 aH the Articles of oure feytlis as wee hauen. þei belenen
 \dagger 12 wel in the fader, in the sone and in the holy gost And þei
 ben fuH demoute \ddagger right trewe on to a nother And þei
 sette not be no barettes ne by cawteles ne of no discytes.
 And he hath vnder him .lxixij. prouynes And in every
 \dagger 16 prouynce is a kyng And þeise kynges han kynges vnder
 hem, \ddagger alle ben tributaries to Prestre Iohn. And he
 hath in his lordschipes many grete merueyles, For in
 his contree is the see þat men clepen the GRAUELY SEE
 \dagger 20 þat is aH graue \bar{h} and sond withouten ony drope of water.
 And it ebbeth \ddagger floweth in grete wawes as oþer sees don.
 And it is neuer stille ne in pes in no maner cesoun And
 noman may passe þat see be navye ne be no maner
 \dagger 24 of craft \ddagger þerforo may no man knowe what lond is
 beyond þat see. And aH be it þat $(^1)$ it haue no water
 þit men fynden þere in \ddagger on the bankes fuH gode fisch
 of other maner of kynde \ddagger schapp þanne men fynden in
 \dagger 28 ony other see \ddagger þei ben of right goode tast \ddagger delicous
 to mannes mete. And a .ij. iourneys long fro þat
 see ben grete mountaynes out of the whiche goth out
 a gret flood þat cometh out of PARADYS \ddagger it is fuH
 \dagger 32 of precious stones withouten ony drope of water \ddagger it renneth þorugh the desert on þat o syde, so þat it
 maketh the see grauely And it bereth into þat see \ddagger þere
 it endeth. And þat flomme renneth also .ij. dayes in the
 \dagger 36 woke \ddagger bryngeth with him grete stones \ddagger the roches \ddagger also

Vessels
made of
precious
stones.

[P. fol. 115 b]

Prestre
John's
religion.

His
government.

The Geavelly
Sea.

its fish.

The river of
precious
stones.

It flows
three days
in the week.

[P. fol. 116 a]

(1) þat, repeated, C.

perewith and þei gret plentee, And anon as þei ben entred
in to the grauely see þei ben seyn nomore, but lost for
euermore. And in po .ij. dayes þat that ryngere remmeth
noman dar entren in to it, But in the oþer dayes men dar 4
entren wel ynow. Also bezonde þat flomme, more
vpward to the desertes is a gret pleyn aþ grauelly betwene
the mountaynes. And in þat playn euery day at the sonne
risyng begynnen to growe smale trees þei growen til 8
mynday berynge frute. But noman dar taken of þat
frute for it is a thing of FAYRYE. And after MIDDAY þei
discrecen þ entren aȝen in to the erthe, so þat at the
goyng doun of the sonne þei apperen no more þ so þei 12
don euery day þat is a gret mervaylle. In þat desert
ben many wylde men þat ben hidouse to loken on for þei
ben horned And þei speken nouȝit but þei gronten as
pygges. And þere is also gret plente[e](¹) of wylde houndes, 16
And þere ben manye POPEGAYES þat þei clepen PSITAKES
in hire langage And þei speken of hire propre nature þ
saluen men þat gon þorȝi the desertes þ speken to hem
als appertely as þough it were a man. And þei þat speken 20
wel han a large tonge þ han .v. toos vpon a fote. And
þere ben also of oþer manere, þat han but .iij. toos vpon a
fote And þei speken not or but litil for þei cone not but
cryen. This Emperour Prestre Ioh̄n whan he goth into 24
bataylle aȝenst ony other lord, he hath no baneres born
before him But he hath .iiij. crosses of gold fyn grete þ
hye, ful of precious stones. And euary of þo cross ben
sett in a chariot ful richely arrayed. And for to kepen 28
euary eros ben ordeyned .x. Miȝ. ¹men of armes þ mo þan
.C.M^ȝ. men on fote in maner as men wolde kepe a
standard in oure contrees Whan þat wee ben in lond of
werre. And this nombre of folk is withouten the princye- 32
paþ hoost þ withouten wenges ordeynd for the bataylle.
And whan he hath no werre, but rideth with a pruy
meynee panne he hath bore before him but o eros of
tree withouten peynture þ withouten gold or siluer or 36

The
ephemeral
trees.

Grunting,
horned men.

Speaking
parrots.

Crosses are
carried
before
Prester John
instead of
banners.

(¹ fol. 116b)

In peace
time, one
plain
wooden
cross
precedes
him

precious stones in remembrance þat Ihesu crist suffred deth vpon a crois of tree. And he hath born before him also a plater of gold full of erthe in tokene þat his nobless

4 þis myght þis flesch schall turnen to erthe. And he hath born before him also a vessell of siluer full of noble jewelles of gold full riche þ of precious stones in tokene of his lordschipe þ of his nobless þ of his myght. He

Two vessels,
one full of
earth, the
other of
jewels,
carried
before him.

8 duelleth comonlyn in the cytee of Suse þ here is his principale palays þat is so riche þ so noble þat noman wil trowe it by estimacion but he had seen it. And abouen the chief tour of the palays ben ij. rounde pomeles of

Gorgeous-
ness of his
palace in
Susa.

12 gold And in enyckh of hem ben ij. charboneles grete þ large þat schynen full brighte vpon the nyght And the principale zates of his palays ben of a precious ston þat men clepen SARDOYNE And the bordure þ the barres ben

16 of IUORYE And the wyndowes of the halles þ chambres ben of CRISTALE And the tables whereon men eten somme ben of EMERAUDES, summe of AMATYST þ somme of GOLD full of precious stones And the pileres þat beren vp the

20 tables ben of the same precious stones And the degrees to gon vp to his throne where he sitteth at þe mete on is of ONICHE, Anoþer is of CRISTALE þ anoþer of LASPRE grene, Anoþer of amatyst, Anoþer of SARDYNE, Anoþer of

The steps to
the throne.

24 CORNELINE. And the .vij. þat he setteth onne his feet is of ¹CRISOLYTE. And aþ peise degrees ben bordured with fyn gold with the tothiere precyous stones sett with grete perles oryent. And the sydes of the sege of his

[1 fol. 117 a]
The throne.

28 thronre ben of EMERAUDES þ bordured with gold full nobely And dubbed with oþer precious stones and grete perles. And aþ the pileres in his chambre ben of fyne gold with precious stones þ with manye CHARBONCLES þat

32 zeuen gret lyght vpon the nyght to aþ peple. And aþ be it þat the CHARBONCLE zeue lyght right ynow, natheles at alle tymes brenneth a vessell of CRISTALE full of BAWME for to zeuen gode smel þ odour to the Emperour þ to voyden

His chamber
lighted with
charboncles,
and scented
with balm.

36 awey aþ wykkede eyres þ corrupcionis. And the forme of his bedd is of fyne saphires bended with gold for to

His bed.

make him slepen wel t to refreynen him from lechrye.
For he wiH not lyze with his wyfes but .iiij. sithes in the
zeer after the .iiij. cesounis, And þat is only for to engendre
children. He hath also a fuH fayr palays t a noble at 4

Nyse, his
other
capital.

the cytee of NYSE where þat he duelleth whan him best
lyketh. But the Ayr is not so attempree as it is at the
cytee of SUSE. And ȝee schuH vnderstonde þat in aH his
contree ne in the contrees þere aH aboute men eten noȝht 8
but ones in the day, but ȝif þat men maken hem in the
court of the grete CHANE. And so þei eten every day in
his court mo þanne .xxx. ^{ti mH} persones, withouten goeres
t comeres. But the .xxx. .m.[‡] persones of his contree ne 12

Kings and
earls serve
him.

of the contree of the grete CHANE ne spenden noȝht so
moche gode as don .xij. M.¹ of oure contree. This Emperour
Prestre Iohn hath eueremore .vij. kynges with him to
seruen him And þei departen hire seruice be certeyn 16

^[1 fol. 117 b]

The Lords
spiritual.

monethes And with þeise kynges seruen aH weys .lxxij.
Dukes And .ccc. t .lx. Erles. And aH the dayes of the zeer
þere eten ¹ in his houshold t in his Court .xij. Erche-

The officers
of the court.

bysshoppes t .xx. Bisshoppes. And the Patriark of seynt
Thomas is þere as is the POPE here And the Erchebis-
shoppes t the Bisshoppes t the abbottes in þat contree
ben alle kynges. And euerychi of þeise grete lordes
knownen vel ynow the Attendance of hire seruyce. The 24

Melazgerd.

on is mayster of his houshold, Anoþer is his chambirleyn,
Anoþer serueth him of a dyssch, Anoþer of the cuppe,
Anoþer is Styward, Anoþer is MareschalH, Anoþer is
Prynce of his Armes; And þus is he fuH nobely t 28
ryally serued. And his lond dureth in verray brede .iiij.
monethes iorneyes And in lengthe out of mesure, þat is
to seyne AH the yles vnder erþe þat wee supposen to ben
vnder vs. Besyde the yle of PENTEXOIRE þat is the lond 32

The Old
Man of the
Mountain.

of Prestre Iohn is a gret yle long t brode þat men clepen
MILSTORAK t it is in the lordschipe of Prestre Iohn. In
þat yle is gret plentee of godes. þere was dwellynge
somtyme a riche man t it is not longe sithe t men clept 36
him GATHOLONABES t he was fuH of cauteles t of sotyH

disceytes. And he hadde a full fair casteil & a strong in
a mountayne, so strong & so noble þat noman cowde
devise a fairere ne a strengere. And he had let muren aH

& the mountayne aboue with a strong wal & a fair And
withynne þo walles he had the fairest gardyn þat ony man
myghte beholde & þerein were trees berynge aH maner of
frutes þat ony man cowde deuyse. And þerein were

8 also aH maner *virtuous* herbes of gode smel & and
aH *oper* herbes also þat beren faire floures. And he
had also in þat gardyn many faire welles, And beside

þo welles he had lete make faire halles & faire ¹ [fol. 118a]

12 chambres depeynted aH with gold & azure. And þere

weren yn þat place many a dyuerse thinges And manye
dyuerse storyes. And of bestes & of bryddes þat songen
full delectabely & meyeden be craft, þat it semede þat þei

15 weren quyke. And he had also in his gardyn aH maner
of foules & of bestes þat ony man myghte thenke on for
to haue pley or despoyt to beholde hem. And he had

also in þat place the faireste damyseles þat myghte ben
20 founde vnder the age of .xv. yeer And the faireste jonge
striplynges þat men myghte gete of þat same age; And
aH þei weren clothed in clothies of gold full richely And

he seyd þat þo weren aungeles. And he had also let
24 make .ij. welles faire & noble & aH envyround with ston
of jaspre, of cristal, dyapred with gold & sett with
precious stones & grete orient perles. And he had made

a conduit vnder erthe so þat the .ij. welles at his list on
28 scholde renne mylk, Anoþer wyn & anoþer hony; And
þat place he clept paradys. And whan þat ony gode

knyght þat was hardy & noble cam to see this rialtee,
he wolde lede him in to his paradys & schewen him þeise

32 wonderfull things to his despoyt & the merueyllous &
delicious song of dyuerse bridles & the faire damyseles
& the faire welles of mylk of wyn & of hony plentevous
rennyng. And he wolde let make dyuerse iinstrumentes

36 of Musik to sownen in an highi tour so merily þat it was
ioye for to here & noman scholde see the craft þere of.

His garden
of delights.

His live
hours.

The conduit
running
with milk,
wine and
honey.

Bold young
men were
brought in.

[He told them this was paradise,

and intoxicated them with hashish.

[1 fol. 118b]

He thus persuaded them to die for him.

[They became assassins.

The old
Man's castle
and garden
lately
destroyed.

And þo he seyde weren aungeles of god þat place was paradys þat god had behiglit to his frendes seyenge: DABO VOBIS TERRAM FLUENTEM LACTE & MELLE. And þanne wolde he maken hem to drynken of a certeyn drynk whereof anon þei scholden ¹ be dronken And þanne wolde hem thikken gretter delyt þan þei hadden before. And þan wolde he seye to hem þat ȝif they wolde dyen for him & for his loue þat after hire deth þei scholde come to his paradys & þei scholden ben of the age of þo damyselles & þei scholde pleyen with hem & ȝit ben maydenes. And after þat ȝit scholde he putten hem in a fayrere paradys, where þat þei scholde see god of nature visibly in his magestee and in his blisse. And þan wolde he schewe hem his entent And seye hem þat ȝif þei wolde go sle such a lord or such a man þat was his enemye or contrarious to his list, þat þei scholde not drede to don it & for to be slain þerfore hem self, for after hire deth he wolde putten hem in to anoþer paradys, þat was an .C. fold fairere þan ony of the tothere & þere scholde þei dwellen with the most fairest damyselles þat myghte be & pley with hem euermore. And þus wenten many dyuerse lusty Bacheleres for to sle grete lordes in dyuerse contrees þat weren his enemyes & made hemself to ben slain in hope to haue þat paradys. And 24 þus often tyme he was revenged of his enemyes be his sotyH disceytes & false cawteles. And whan the worthi men of the contree hadden perceyued this sotyH falshod of this GATHOLONABES, þei assembled hem with force & assayleden his casteH & slowen him & destroyeden alH the faire places & alH the nobletees of þat paradys. The place of the welles & of the walles & of many oper thinges ben ȝit apertly sene, but the ricchesse is voyded clene; 32 And it is not longes gon sith þat place was destroyed.

OF THE DEUELES HEDE IN THE VALEYE CH. XXXII.
PERILOUS, AND OF THE CUSTOMS OF FOLK
IN DYUERSE YLES þAT BEN ABOUTEN IN
THE LORDSCHIPE OF PRESTRE IOHN.

BEYDYE þat yle of Mistorak vpon the left syde
nygh to the ryuere of Phison is a merueylous
thing. þere is ¹a vale betwene the mountaynes þat
4 dureth nygli a. iiiij. myle And summen clepen it the
vale enchaunted, Somme clepen it the vale of deueles
þ somme clepen it þe vale perilous. In þat vale heren
men often tyme grete tempestes and thondres þ grete
8 murmures þ noyses aH dayes þ nyghtes And gret noyse
as it were sown of tabours and of nakeres þ of trompes,
as þough it were of a gret feste. This vale is aH fuH
of deueles þ hath ben aHweys. And men seyn þere þat

12 it is on of the entrees of helle. In þat vale is gret
plentee of gold þ syluer, Wherfore many mysbeleuyng
men þ manye cristene men also gon in oftentyne for to
haue of the thresoure þat þere is, But fewe comen azen

16 þ namely of the mysbeleevyng men, ne of the cristene
men nouþer, for anon þei ben strangled of deueles. And
in mydd place of þat vale vnder a roche is an hed þ
the visage of a denyl bodyliclie, fuH horrible þ dredfuH

20 to se. And it scheweth not, but the hed to the schuldres,
But þere is noman in the world so hardy, cristene man
ne other, but þat he wolde ben adrad for to beholde it
þat it wolde semen him to dye for drede, so is it

24 hidouse for to beholde. For he beholdeth euery man so
scharply with dredfuH eyen þat ben eueremore mevyng
þ sparklynge as fuyre þ chaungeth þ stereth so often
in dyuerse manere wiH so horrible contenance, þat noman

28 dar not neighen towards him. And fro him cometh out
smoke þ stynkande fuyr þ so mochie abhomynacioun, þat
vnethe noman may þere endure. But the gode cristene
men þat ben stable in the feyth entren weH withouten

32 perile, For þei wil first schryuen hem þ marken hem

The Vale
Perilous.

[p. fol. 119a]

It is full of
treasure.

The Devil's
Head.

Good Chris-
tians safe
from danger.

with the tokene of the holy cros, so þat the fendes ne
 han ^þno power ouer hem. But alþ be it þat þei ben
 withouten perile ȝit natholes ne ben þei not withouten
 drede whan þat þei seen the deueles visibely and bodily 4
 alþ aboute hem, þat maken ful many dyuerse assautes
 & manaces in eyr & in erthe & agasten hem with strokes
 of thonder blastes and of tempestes, and the moste drede
 is, þat god wole taken vengeance þanne of þat þat men 8
 han mysdon aȝen his wille. And ȝee schulH vndirstonde
 þat whan my felowes and I weren in þat vale wee weren
 in gret thought wheþer þat we dursten putten oure bodyes
 in aventur to gon in or non, in the protectionoun of god. 12

Some of my
party agreed
to enter.

Two friars
promised to
join us.

Fourteen
went in,
nine came
back.

We found
much
treasure
there, but I
touched
none of it.

[2 fol. 120 a]

And somme of oure felowes accordeden to entre & somme
 noght. So þere weren with vs ij. worthi men Frere
 Menoures, þat weren of lombardye þat seyden þat ȝif
 ony man wolde entren, þei wolde gon in with vs. And 16
 whan þei hadden seyd so vpon the gracyous trust of
 god & of hem wee leet syng masse & made euery man
 to ben schryuen & houseld. And þanne wee entreden
 .xvij. persones, But at oure goynge out wee weren but 20
 .ix. And so wee wisten neuere wheþer þat oure felowes
 weren lost or eH turned aȝen for drede, But wee ne saugh
 hem neuer after; And þo weren ij. men of GRECE &
 .iiij. of SPAYNE. And oure oþer felowes þat wolden not 24
 gon in with vs þei wenten by another coste to ben before
 vs & so þei were. And þus wee passeden þat perilouse
 vale & founden þerjne gold & syluer & precious stones
 & riche jewelles gret plentee, bofie here & þere as vs 28
 semed. But wheþer þat it was as vs semede, I wot nere
 for I touched none, be cause þat the deueles ben so subtyle
 to make a thing to seme otherwise þan it is for to diseyue
 mankynde & þerfore I towched none And also because 32
 þat I wolde not ben put out of my ²deuocioun, for I was
 more deuout þanne þan euere I was before or after, And
 alþ for the drede of fendes þat I saugh in dynyverse figures
 And also for the gret multytude of dede bodyes þat I 36
 saugh þere liggyng be the weye be alþ the vale as

Many dead
bodies lay
by the way.

þough þere had ben a bataylle betwene ij. kynges
 & the myghtiest of the contree, & þat the gretter partye
 had ben discomfyted & slain. And I trowe þat vnethe
 4 scholde ony contree haue so moche peple *within* him as
 lay slain in þat vale, as vs thoughte, the whiche was an
 hidouse sight to seen. And I merueyld moche þat þere
 weren so manye & the bodyes aȝ hole withouten rotynge,

There was
no sign of
decay.

8 But I trowe þat fendes made hem semen to ben so hole
 withouten rotynge. But þat myghte not ben to myn
 avys þat so manye scholde haue entred so newely ne so
 manye newely slain withouten stynkyng & rotynge.

12 And manye of hem weren in habite of cristene men, But
 I trowe wel þat it weren of suche þat wenten in for
 couetyse of the thresoure þat was þere & hadden ouer-
 moche feblenesse in the feith, so þat hire hertes ne myghte

Many wore
Christian
dress.

16 not enduren in the beleve for drede; And þerfore weren
 wee the more denout a gret del. And ȝit wee weren cast
 down & beten down many tymes to the hard erthe be
 wyndes and thondres & tempestes, But euermore god of

We were
knocked
down, but
not hurt.

20 his graee halp vs, And so wee passed þat perilous vale
 withouten perile & withouten encombrance, thanked be aȝ
 myghty gold. After this besonde þat vale is a gret yle
 Where the folk ben grete GEAUNTES of .xxvij. fote longe

Giants.

24 or of .xxx. fote long And þei han no cloþinge but of
 skynnes of bestes þat þei hangen vpon hem And þei
 eten no breed, But aȝ raw flesch & þei drynken mylk of
 bestes, for þei han plentee of aȝ bestaylle; And þei hane

28 none houses to lyen ¹jnne. And þei eten more gladly
 mannes flesch þanne ony oþer flesch. In to þat yle dar
 noman gladly entren, And ȝif þei seen a schipp & men
 þerejne, Anon þei entren in to the see for to take hem.

[1 fol. 120b]

32 And men seyden vs þat in an yle besonde þat weren
 GEANTES of grettere stature, summe of .xl. fote or of .l.
 fote long And as sommemen seyn, summe of .l. cubytes
 long. But I sagh none of þo, for I hadde no lust to go

36 to þo parties, because þat noman cometh nouper into þat
 yle ne into þat oþer, but ȝif he be deuoured anon. And

They devour
travellers.

among þo geauntes ben scheep als grete as oxen here t þei
beren gret wolle t roughi; Of þo scheep I haue seyn many
tymes. And men han seen many tymes þo GEAUNTES
taken men in the see out of hire schippes t broughte
hem to londe .ij. in on hond t .ij. in anoþer, etynge hem
goyng aH raw t aH quyk. Anoþer yle is þere toward
the north in the see Occean, where þat ben fuH cruele t
ful euele wommen of nature t þei han precious stones in
hire eyen. And þei ben of þat kynde, þat ȝif þei beholden
ony man with wratthe þei slen him anon with the be-
holdynge, as doth the BASILISK. Anoþer yle is þere fuH
fair t gode t gret t fuH of peple Where the custom is 12
such, þat the firste nyght þat þei ben maryed þei maken
anoþer man to lye be hire wifes for to haue hire mayden-
hode, t þerfore þei taken gret huyre t gret thank. And
þer ben certeyn men in euery town þat seruen of non 16
other thing And þei clepen hem CADEBERIZ, þat is to
seyne: the foles of wanhope. For þei of the contree
holden it so gret a thing t so perilous for to haue the
maydenhode of a woman, þat hem semetli þat þei þat 20
hauen first¹ the maydenhode putteth him in anenture of
his lif. And ȝif the husbonde fynde his wif mayden that
oper next nyght after þat sche scholde haue ben leyn by
of the man þat is assigned þerfore, peraunter for dron- 24
keness or for sum other cause, the husbonde schaH pleyne
vpon him þat he hath not don his devere in such crueH
wise as þoughi the officere wolde haue slayn him. But
after the firste nyght þat þei ben leyn by þei kepen hem 28
so streytely þat þei ben not so hardy to speke with no
man. And I asked hem the cause whi þat þei helden
suchi custom t þei seyden me þat of olde tyme men hadden
ben dede for deflouryng of maydnes þat hadden serpentes 32
in hire bodyes þat stongen men vpon hire ȝerdes, þat
þei dyeden anon. And þerfore þei helden þat custom to
make oþer men ordeynd þerfore, to lye be hire wyses for
drede of doth t to assaye the passage be another [rather] (1) 36

Women that
kill with a
look.

The foles of
despair.

(1 fol. 121 a)

(1) rather, missing in C.

þan for to putte hem in þat aventure. After þat is
 anoþer yle where þat wommen maken gret sorwe whan
 hire children ben yborn And whan þei dyen þei maken
 4 gret feste + gret ioye + reueH + þanne þei casten hem into
 a gret fuyr brennyng. And þo þat louen wel hire hus-
 bondes, þif hire husbondes ben dede, þei casten hem also
 in the fuyr with hire children + brennen hem. And þei
 8 seyn þat the fuyr sehaH clensen hem of aH filthies + of aH
 vices And þei schuH gon pured + elene into anoper world
 to hire husbondes, + þei schuH ledan hire children with
 hem. And the cause whi þat þei wepen whan hire chil-
 12 dren ben born is þis: for whan þei comen into this world,
 þei comen to ¹labour, sorwe and heuyness. And whi þei
 maken ioye and gladnesse at hire dyenge is because þat
 as þei seyn þaune þei gon to paradys, where the ryueres
 16 rennen mylk + hony, where þat men seen hem in ioye + in
 habundance of godes, withouten sorwe + labour. In þat
 yle men maken hire kyng euermore be election. And
 þey ne chesen him nouȝt for no noblesse ne for no
 20 ricchess, but suchi on as is of gode maneres + of gode
 condiciouns, + þerewithaH rightfuH; And also þat he be
 of gret Age + þat he hane no children. In þat yle men
 ben fuH rightfuH and þei don rightfuH Iuggementes in
 24 enery cause, bothe of riche + pore, smale and grete, after
 the quantytee of the trespass þat is mysdon. And the kyng
 may nouȝt deme noman to deth withouten assent of his
 barouns + operwyse men of conseiH + þat aH the court
 28 acorde þerto. And þif the kyng himself do ony homy-
 cylie or ony cryme, as to sle a man or ony suchi eas,
 he schaH dye þerfore, but he schaH not be slain as
 another man, But men schuH defende in peyne of deth
 32 þat noman be so hardly to make him companye, ne to
 speke with hym, ne þat noman ȝeue him ne selle him ne
 serue him nouȝtier of mete ne of drynk; And so schaH
 he dye in myschef. þei spare noman þat hath trespassed
 36 nonþer for lone ne for faour ne for ricchess ne for
 nobless, but þat he schaH haue after þat he hath don.

Birth causes
mourning,
death raises
joy.

Suttee: fire
purifies.

This world
is full of
sorrows.
^[1] fol. 121 b]

Kings are
elected.

Old and
childless
men only
become
kings.

Criminal
kings
boycotted.

Hares and
poultry
kept as pets,
not to be
eaten.

[1 fol. 122 a]

Community
of wives.

Children are
fathered on
anybody.

Crocodiles.

How cotton
grows.

Wood that
burns a
year; incom-
bustible and
hard woods.

The giraffe.

Bezonde þat yle is another yle where is gret multytude of folk + þei wole not for noþing eten flesch of hares ne of hennes ne of gees; And ȝit þei bryngen forth ynowe for to seen hem + to beholden hem only. But þei eten 4 flesch of aH oper bestes + drynken mylk. In þat contree þei 1 taken hire doughtres + hire sustres to here wyfes + hire opere kynneswommen, And ȝif þere ben .x. men or .xiij. men or mo dwellynge in an hows, the wif of eueryh 8 of hem schaH ben comoun to hem alle þat duellen in þat hows, So þat euery man may liggen with whom he wole of hem on o nyght + with another Another nyght. And ȝif sehe hane ony child sehe may ȝene it to what man 12 þat sehe list þat hath companied with hire, so þat noman knoweth þere Wheþer the child be his or anoþeres. And ȝif ony man seye to hem þat þei norisschen oþer mennes children, þei answeren þat so don oþer men hires. In 16 þat contre + be aH ynde ben gret plentee of COKODRILLES, þat is a maner of a long serpent as I haue seyd before. And in the nyght þei dwellen in the water + on the day vpon the lond in roches + in CAUES. And þei ete no 20 mete in aH the wynter, but þei lyȝn as in a drem, as don the serpentes. Þeise serpentes slen men + þei eten hem wepynge. And whan þei eten þei meven the oner-jowe + nouȝt the nether iowe + þei haue no tongue. In 24 þat contree + in many opere bezonde þat + also in manye on this half, men putten in werke the sede of cotoun And þei sowen it euery ȝeer + þan groweth it in smale trees þat beren cotoun. And so don men euery ȝere, so 28 þat þere is plentee of cotoun at aH tymes. Item in this yle + in many opere þere is a maner of wode hard + strong, Whoso couereth the coles of þat wode vnder the asches þereoffe, the coles wil duellen + abyden aH quyk a ȝere or more. And þat tre hath many leves as the GYNYPRE hath. + þere ben also many trees þat of nature þei wole neuer breyne ne rote in no manere. And þere ben note trees þat beren notes als grete as a mannes hed. 36 þere also be many bestes þat ben clept ORAFLES, In

ARABYE þei ben clept GERFAUNTZ,¹ þat is a best pomelee or [P. fol. 122 b] spotted, þat [is]⁽¹⁾ but a lity^t more highi þan is a stede, But he hath^t the necke a ^{ti}.xx. cubytes long, And his croupe ^t 4 his tayl is as of an hert And he may loken ouer a gret highi hous. And þere ben also in þat contree manye CAMLES, þat is a lyti^t best as a Goor þat is wylde ^t he ^{The chamaeleon.} lyueth^t be the eyr and eteth^t nougħt ne drynketh^t nougħt 8 at no tyme. And he chaungeth his colour oftentyme, For men seen him often sithes now in o colour ^t now in anoþer colour, And he may chaunge him in to a^t maner coloures þat him list, saf only in to red ^t white, 12 þere ben also in þat contree passynge grete serpentes, ^{xx.} Summe of .vj. fote long ^t þei ben of dyuerse coloures as Many-coloured rayed rede, grene ^t ȝalowe, blewe ^t blake ^t a^t spekelede, snakes. ^t þere ben oþere þat han crestes vpon hire hedes ^t þei gon 16 [vpon]⁽²⁾ hire feet vpright And þei ben wel a .iiij. fadme gret or more. And þei duellen a^t wey in roches or in mountaynes⁽³⁾ And þei han a^t wey the throte open, of whens þei droppen venym a^t weys. And þere ben also 20 wylde swyn of many coloures als grete as ben oxen in Boars, oure contree ^t þei ben a^t spotted as ben ȝonge fownes. hedgehogs, lions. And þere ben also VRCHOUNES als grete as wylde swyn here, Wee clepen hem PORCZ DE SPYNE. And þere ben 24 lyouns a^t white gret ^t myghty. And þere ben also of oþer bestes als grete ^t more gretter þan is a destrete, And men clepen hem LOERANZ And summen clepen hem ODENTHOS And þei han a blak hed ^t .iiij. longe hornes 28 trenchant in the front secharpe as a swerd ^t the body is selendre; And he is a fu^t felonous best And he elacet^t ^t sleeth^t the ²OLIFANT. ^{P. fol. 123 a]} þere ben also manye oþer bestes fu^t wykked ^t crue^t þat ben not mocheles more þan a 32 bere And þei han the hede lych^t a BORE ^t þei han .vj. feet And on every foote .ij. large clawes trenchant And the body is lych^t a BERE, ^t the tayl as a lyoun. And þere ben also myse als grete as houndes ^t ȝalowe myse 36 als grete as RABENES. And þere ben GEES a^t rede þre

(1) is, missing, C. MANDEVILLE.

(2) vpo, C.

(3) mount taynes, C.

sithes more gret þan oure here + þei han the hed, the
necke + the brest aH blak. And many oper dynuerse
bestes ben in þo contrees + eHwhere þere abouten +
manye dynuerse briddes also, of the whiche it were to longe
for to teH þou + þefore I passe ouer at this tyme. 4

Ch. XXXIII. OF THE GODENESS OF THIE FOLK OF THE
YLE OF BRAGMAN; OF KYNG ALISANDRE,
AND WHERFORE THE EMPEROUR OF YNDE
IS CLEPT PRESTRE IOHN.

The isle of
Brahmans.

Their
virtues.

They obey
the ten
command-
ments.

[P. fol. 123 b]

Their
climate is as
good as they
are.

AND besonde þat yle is anoper yle gret + gode and
plentifulous where þat ben gode folk + trewe and
of gode luyngne after hire beleve and of gode feyth. 8
And aH be it þat þei ben not cristned ne hane no perfyt
lawe, ȝit natholes of kyndely lawe þei ben fuH of aH
vertue + þei eschewen aH vices + aH maliees + aH synnes.
For þei ben not proude ne eoueytous ne envyous ne 12
wrathfuH ne gloitous ne lecherous. Ne þei don to no
man oþer wise þan þei wolde þat oþer men diden to hem.
And in this poynþ þei fuHfillen the .x. commandementes
of god, And ȝif no charge of aveer ne of ricehess And þei 16
lye not ne þei swere not for non occasioum, but þei seyn
synimly ȝE and NAY, For þei seyn he þat swereth wil
disceyue his neyghbore; And þefore aH þat þei don þei
don it withouten oþi. And men elepen þat yle the yle 20
of BRAGMAN, And somme men elepen it the lond of feyth.
¹ And þorgh þat lond remmeth a gret ryuere þat is clept
THEBE. And in generaH aH the men of þo yles + of aH
the marches þereabouten ben more trewe þan in ony 24
other contrees þereabouten + more rightfuH þan oþere
in aH thinges. In þat yle is no thef ne mordrere ne
comoun woman ne pore beggere ne neuere was man
slayn in þat contree. And þei ben so chast + leden so
gode lif as þat þei weren religious men, And þei fasten
aH dayes. And because þei ben so trewe + so rightfuH
+ so fuH of aH gode condiciouns þei weren neuere greued

with tempestes ne with thonder ne with leyt ne with
hayl ne with pestylence ne with werre ne with hunger
ne [with] (1) non oper tribulacionū, as wee ben many tymes
4 amounges vs for oure synnes. Wherfore it semeth wel þat
god loueth hem & is plesed with hire creance for hire gode
dedes. þei beleven wel in god þat made al things &
him þei worshipen. And þei preyseñ non erthely
8 ricchess, And so þei ben al rightsuſt And þei lyuen ful
ordynatly & so sobrely in mete & drynk, þat þei lyuen
right longe. And the most part of hem dyen withouten
sykness whan nature fayleth hem for elde. And it
12 beſet in kyng ALISANDRES tyme þat he purpoſed him
to conqner þat yle & to maken hem to holden of him.
And whan þei of the contre herden it þei ſenten
Messangeres to him with lettres þat ſeyden thus: What
16 may ben ynow to þat man to whom al the world is
insuſſitant? þou ſehalt fynde no thing in vs þat may
cause þe to werren agenſt vs. For wee haue no ricchess
ne none wee coueyten, And al the godes of oure contrie
20 ben in eomoun. Oure mete þat wee ſusteyne with al
oure bodyes is oure ricchess, And inſteade of treſour of
gold & syluer wee maken oure treſoure of accord & pees
& for to lone euery man oper. And for to apparaylle
24 with oure bodyes wee uſen a ſely lityſt clout for to
wrappen in oure careynes. Oure wylfes ne ben not
arrayed for to make no man plement, but only
couable array for to eſchewe folye. Whan men peynen
28 hem to arraye the body for to make it ſemen fayrere þan
god made it, þei don gret synne, For man ſehold not
devise ne Aske gretter beautee þan god hath ordyned
man to ben at his birthie. The erthe mynystreth to vs
32 ij. things: Oure liflode þat cometh of the erthe þat wee
lyne by & oure ſepulture after oure deth. Wee haue ben in
perpetuel pees tiſt now þat þou come to diſherite vs. And
also wee haue a kyng nougħt only for to do Iuſtice to
36 euery man, for he ſchalt fynde no forfete among vs, but

God loves
them.Their
message to
King
Alexander.We are
poor.The earth
provides us
with food
and with
graves.

(1) wit, C.

We need
neither law
courts nor
punish-
ments.

Alexander
confirms
their peace.

Oxydraces
or Gymno-
sophists.

[1 fol. 124 b]

Alexander
offers to
grant them
any request.

They ask
for im-
mortality.

They
reprove him
for his
pride.

He must
leave all his
earthly
goods.

for to kepe nobless + for to schewe þat wee ben obeyssant
wee haue a kyng. For Justice ne hath not among vs no
place, for wee don to noman oþer wise þan wee desiren
þat men don to vs, so þat rightwisness ne vengeance han 4
noughit to don amonges vs; so þat no thing þou may take
fro vs but oure gode pes þat al weys hath dured among
vs. And whan kyng ALISANDRE had rad þeise lettres he
thoughtite þat he scholde do gret synne for to trouble hem 8
And þanne he sente hem surteez þat þei scholde not ben
aferd of him + þat þei scholde kepen hire gode maneres
+ hire gode pees as þei hadden vsed before of custom +
so he let hem allone. Anoþer yle pere is þat men clepen 12
OXIDRATE + anoþer yle þat men clepen GYNOSOPHE
Where þere is also gode folk + ful of gode feyth. And
þei holden for the moste ¹partye the gode condicions
and customs + gode maneres as men of the contree aboue- 16
seyd, but þei gon al naked. Into þat yle entred kyng
ALISANDRE to see the manere, And whan he saugh hire
gret feyth + hire trouthe þat was amonges hem, he seyde
þat he wolde not greuen hem And bad hem aske of hym 20
what þat þei wolde haue of him, ricchess or ony thing
elles + þei scholde haue it with gode wille. And þei
answerden þat he was riche ynow þat hadde mete +
drynke to susteyne the body with, For the ricchess of 24
this world þat is transitorie is not worth. But ȝif it were
in his powere to make hem immortaþ, percof wolde þei
preyen him + thanken him. And Alisandre answerde
hem þat it was not in his powere to dou it, because he 28
was mortaþ as þei were. And þanne þei asked him whi
he was so pround + so fierce + so besy for to putten al the
world vnder his subiectioun, right as þou were a god + hast
no terme of thi lif, neijer day ne hour, And wyhest to 32
haue al the world at thi commandement, þat schal leve þe
withouten fayle or þou leve it. And right as it hath ben
to oþer men before þe, right so it schal ben to oþere after þe
And from hens schaltow bere no thyng, But as þou were 36
born naked, right so al naked schall þi body ben turned

into erthe þou were made of. Wherfore þou scholdest thenke þat þat impresse it in thi mynde þat no þing is immortaþ but only god þat made al þing. Be the whiche answere þat ALISANDRE was gretly astoneyed þat abayst al confuse departed from hem. And alþ be it þat theyse folk han not the articles of oure feyth as wee han, natheles for hire gode feyth natureþ for hire gode entent I trowe fully 8 þat god loueth hem þat god [taketh] (1) hire seruyse to grec, right as he did of IOB þat was a paynem þeld him for his trewe seruant. And þerfore alþ be it þat þere ben many dyuerse lawes in the world, sít I trowe þat god 12 loueth always hem þat louen hem þat seruen hem mekely in trouthe And namely hem þat dispysen the veyn glorie of this world, as þis folk don þas job did also. And þerfore seyde oure lord be the mouth of OZEE the 16 prophete: PONAM EIS MULTIPLICES LEGES MEAS. And also in another place: QUI TOTUM ORBEM SUBDIT SUIS LEGIBUS. And also oure lord seyth in the gospel: ALIAS OUES HABEO, QUE NON SUNT EX HOC OULLI. þat is to seyne þat 20 he hadde othere seruauntes þan þo þat ben vnder cristene lawe. And to þat acordeth the avisionoun þat seynt PETER saugh at JAFFE, How the aungel cam from heuene þat broughte before him dyuerse bestes as serpentes þat crepyng bestes of the erthe þat oper also gret plente, and bad him take þat. And seynt PETER answerde: I ete neuer, quod he, of vncleane bestes. And þanne seyde the aungeþ: NON DICAS INMUNDA QUE DEUS MUNDAUIT. And 24 28 þat was in tokene þat noman scholde haue in despite non erthely man for here dyuerse lawes, For wee knowe not whom god loueth ne whom god hateth. And for þat ensample whan men seyn DE PROFUNDIS: þei seyn it in 32 comoun þat in generaþ, with the cristene: PRO ANLMABUS OMNIUM DEFUNCTORUM PRO QUIBUS SIT ORANDUM. And þerfore seye I of this folk þat ben so trewe þat so feythus, þat god loueth hem, For he hath amonsg hem many of 36 the prophetes þat alhwey hath had. And in þo yles þei

God loves natural faith in heathens.
(1 fol. 125 a)

Differences of religion do not matter.

Holy Writ allows of a variety of religions.

Vision of St. Peter in Joppa.

God loves the Bragmans.

(1) take, C.

propheeyed the JNCARNACIOUN of oure lord Ihesu crist ;
 How he scholde ben born of a mayden ijij. MiH zeer or
 more or oure lord was born of the virgyne MARIE. And
 þei beleeven wel in the JNCARNACIOUN t þat fuH perfitye,
 but þei knowe not the manere how he suffred, his
 passioun and deth for vs. And bezonde þeise yles þere
 is another yle þat is clept PYTAN. The folk of þat
 contree ^[1 fol. 125 b] ne tyle not ne laboure not the erthe, for þei eten
 no manere thing. And þei ben of gode colour t of faire
 schap after hire gretness, But the smale ben as DWERGHES,
 but not so lityH as ben the PIGMEYES. Þeise men lynen
 be the smeH of wylde APPLES And whan þei gon ony fer
 weye þei beren the APPLES with hem, For ȝif þei hadden
 lost the sauour of the APPLES þei scholde dyen anon. þei
 ne ben not fuH resonable but þei ben symple t bestyaH.
 After þat is another yle where the folk ben aH skynned
 roughi heer as a rough best, saf only the face t the pawme
 of the hond. Þeise folk gon als wel vnder the water of
 the see as þei don aboue the lond aH drye And þei eten
 boþe flessch t fisch aH roughi. In this yle is a gret
 Rynere þat is wel a ij. myle t an half of brede þat is
 clept BUEMARE. And fro þat Ryuere a .xv. iorneyes in
 lengthe goyng be the deserties of the tothir syde of the
 Ryuere Whoso myght gon it, for I was not þere, But it
 was told vs of hem of the contree, þat withjnne þo
 deserties wereu the trees of the sonne t of the MONE, þat
 spaken to kyng ALISANDRE And warned him of his deth.
 And men seyn þat the folk þat kepen þo trees t eten of the
 frute t of the bawme þat groweth þere lynen wel .cccc.
 zeer or .D. zeere be vertue of the frut t of the
 bawme. For men seyn þat bawme groweth þere in gret
 plentee t nowhere elles, saf only at Babyloyne, as I haue
 told you before. Wee wolden han gon toward tho trees
 fuH gladly, ȝif wee had myght, But I trowe þat an .C.
 MiH men of Armes myghten not passen þo deserties
 safly, for the gret multytude of wylde bestes t of grete
 dragouns t of grete serpentes þat þere ben. þat slen t

Dwarfs
feeding
on the smell
of wild
apples.

Hairy,
amphibious
folk.

The trees
of the Sun
and Moon.

No army
can fight
the beasts
of the
desert.

deuouren al þat comen aneyntes hem. In þat contre
 1 ben manye white OLIFANTES withouten nombre & of vny- [1 fol. 126a]
 cornes & of lyouns of many maneres And many of suchie
 4 bestes þat I haue told before & of many oþer hydoune
 bestes withouten nombre. Manye oþere yles þere ben in
 the lond of Prestre Iohn & manye grete merueyles þat
 weren to long to tellen al, boþe of his ricchesse & of his
 8 nobless And of the gret plentee also of precious stones
 þat he hath. I trowe þat ȝee knowe wel ynow & haue
 herd seye wherfore this Emperour is clept Prestre Iohn,
 But natheles for hem þat knownen not I schal seye ȝou
 12 the cause. It was somtyme an Emperour þere, þat was a
 worthi & a ful noble Prynce, þat hadde cristene knyghtes
 in his compayne, as he hath þat is now. So it befeh
 þat he hadde gret list for to see the seruise in the chirche
 16 among cristene men. And þan dured cristendom bezonde
 the see al TURKYE, SURRYE, TARTARIE, IERUSALEM,
 PALESTYNE, ARABYE, HALAPPEE & al the lond of
 EGYPT. So it befeh þat this Emperour cam with a
 20 cristene knyght with him in to a chirche in EGYPT And
 it was the Saterday in wytsonwoke And the Bisshopp
 made ordres. And he beheld & listend the seruyse ful
 tentyfly And he asked the cristene knyght what men of
 24 degree þei scholden ben þat the prelate had before him.
 And the knyght answerde & seyde þat þei scholde ben
 prestes. And þan the Emperour seyde þat he wolde
 no lenger ben clept kyng ne Emperour, but Preest And
 28 þat he wolde haue the name of the firste preest þat wente
 out of the chirche. And his name was IOHN. And so
 eueremore sithens he is clept Prestre Iohn. In his lond
 ben manye cristene men of gode feyth & of gode lawe &
 32 namely of hem of the same contree & han comounly hire
 prestes þat syngen the messe & maken the sacrament of
 the awtier of bred right as the GREKES don. But þei
 seye not so manye thinges at the messe as men don here,
 36 For þei seye not but only þat þat the APOSTLES seyden,
 as oure lord taughþe hem, Right as Seynt PETER & seynt

The origin
of Prester
John's
name.

An
Emperor
attended
Christian
ordination
service in
Egypt.

He was so
impressed
that he
decided to
be called
priest,
and named
himself
John after a
priest.

[2 fol. 126b]
 His subjects
consecrate
the host like
the Greeks,
and sing
mass
without the
additions
made by the
Popes.

THOMAS & the ofer APOSTLES songen the mess, seyenge
the PATER NOSTER & the wordes of the sacrament. But
wee haue many mo Addicioouns þat dyuerse POPES han
made þat þei ne knowe not offe.

4

Ch. XXXIV. OF THE HILLES OF GOLD þAT PISSEMYRES
KEPEN, AND OF THE .IIIJ. FLODES þAT
COMEN FROM PARADYS TERRESTRE.

The fruitful
isle of
Taprobane.

TOWARD the EST partye of Prestre Ioñnes lond is
an yle gode & gret þat men clepen TAPROBANE þat
is fuþ noble & fuþ fructuous And the kyng þereof is fuþ
riche & is under the obeyssance of Prestre Iohn. And 8
aþweys þere þei make hire kyng be eleccyon. In þat
yle ben .ij. SOMERES & .ij. WYNTRES & men hervesten the
corn twyes a ȝeer. And in aH the cesouns of the ȝeer
ben the gardynes florisscht. þere dwellen gode folk & 12
resonable & manye cristene men amonges hem þat ben so
riche þat þei wyte not what to done with hire godes. Of
olde tyme whan men passed from the lond of Prestre
Ioñm vnto þat yle men maden ordynance for to passe by 16
schippe .xxij. dayes or more, But now men passen by
schippe in .vij. dayes; And men may see the botme of
the see in many places, for it is not fuþ depe. Besyde
þat yle toward the EST ben .ij. oþer yles And men clepen 20
þat on ORILLE & þat other ARGYTE, of the whiche aH the
land is MYNE of gold & syluer. And þo yles ben right
where þat the REDE SEE ¹ departeth fro the see OCCEAN,
And in þo yles men seen þer no sterres so clerely as in 24
oþer places, For þere apperen no sterres but only o clere
sterre þat men clepen CANAPOS. And þere is not the
mone seyn in aH the LUNACIOUN saf only the seconde
quarteroun. In the yle also of þis TAPROBANE ben grete 28
hilles of gold þat PISSEMYRES kepen fuþ diligently, And
þei fynen the pured gold & casten a wey the vnpured.
And peise PISSEMYRES ben grete as houndes so þat noman
dar come to þo hilles, for the PISSEMYRES wolde assayllen 32

The sea
voyage.

Chryse and
Argyre, the
gold and
silver isles.
(1 fol. 127 v.)

The gold is
watched by
giant ants.

hem t denouren hem anon, so þat noman may gete of þat gold but be gret sleighte. And þerfore whan it is gret hete the pissemynes resten hem in the erthe from pryme 4 of the day in to noon And þan the folk of the contree taken CAMAYLES, DROMEDARIES t hors t oþer bestes t gon thider t chargen hem in aH haste þat þei may. And after þat þei flean awey in aH þat the bestes may go or the 8 pissemynes comen out of the erthe. And in oþer tymes whan it is not so hote t þat the pissemynes ne resten hem not in the erthe, þan þei geten gold be this sotyltee. Þei taken mares þat han ȝonge coltes or foles t leyn vpon the 12 mares voyde vesselles made þerfore t þei ben aH open abouen t hangyng lowe to the erthe. And þanne þei sende forth þo mares for to pasturen aboute þo hilles t withholden the foles with hem at home. And whan the 16 pissemynes sen þo vesselles, þei lepen in anon, And þei han this kynde, þat þei lete no thing ben empty among hem, but anon þei fillen it, be it what maner of þing þat it be, t so þei fillen þo vesselles with gold. And whan 20 þat the folk supposen þat the vesell ben fulle, þei putten forth Anon the ȝonge foles t maken hem to nyȝen after hire dames t þan Anon the mares returnen towards hire foles with hire charges of gold t þan men dischargen hem 24 t geten gold ynow be this sotyltee, For the PISSEMYRES wole suffren bestes to gon and pasturen amonges hem, but no man in no wyse. And bezonde the lond t the yles t the desertes of Prestre lollines lordschipe in goynge 28 streight towards the est, men fynde no þing but montaynes t roches suH grete. And þere is the derke Regyoun Where no man may see nouper be day ne be nyȝite as þei of the contree seyn. And þat desert t þat 32 place of derknesse duren fro this cost vnto paradys terrestre, where þat Adam oure formest fader t Eue weren putt þat dwelleden þere but lytyH while, And þat is towards the EST at the begynnyng of the erthe. But 36 þat is not þat EST þat we clepe oure EST on this half, where the sonne riseth to vs, for whanne the sonne is EST in

In hot weather, the natives take advantage of the ants' stay inside the earth.

In colder weather, mares are driven in with empty baskets which the ants fill.

[fol. 127b]

Then the mares return to their foals.

The Land of Darkness.

The sun
rises there
when it is
midnight
here.

Before
Noah's
Flood, the
earth was an
exact globe.

I was not in
Paradise.
(¹ fol. 128 a)

Its altitude.

The
enclosure.

The spring
of the four
rivers.

Ganges.

The Nile.

Tigris.

Euphrates.

þo partyes toward paradys terrestre, it is þanne mydnyght in oure parties o this half for the roundeness of the erthe, of the whiche I hane towched to ȝou of before. For oure lord god made the erthe aH rownd, in the mydde place of the firmament, And pere as mountaynes + hilles ben + valeyes þat is not but only of Noes flode þat wasted the softe ground + the tendre + feH doun into valeyes. And the harde erthe + the roche abyden mountaynes, Whan the soft erthe + tendre wax nesschie porgh the water + feH and ȝbecamen valeyes. Of paradys ne can I not speken proprely for I was not pere; it is fer bezonde + þat forthinketh me. And also I was not worthi. But as 12 I hane herd seye of wyse men bezonde, I schall telle ȝou with gode wiH. Paradys terrestre, as wise men seyn is the highest place of erthe þat is in aH the world And it is so highi þat it toucheth nygH to the cercle of the mone, 16 þere as the mone maketh hire torn. For sche is so high þat the flode of Noe ne myght not come to hire þat wolde haue couered aH þe erthe of the world aH abowte + abouen + benethen, saf paradys only alone And this 20 paradys is enclosed aH aboute with a wal + men wyte not wheroft it is, For the walles ben couered aH ouer with mosse, as it semeth. And it semeth not þat the wal is ston of nature ne of non oþer thing þat the wal is. 24 And þat wal streecheth fro the SOUTH to the north And it hath not but on entree þat is closed with fyre brennynge, so þat noman þat is mortal ne dar not entren. And in the most high place of paradys, euene in the myddel place, is a welle þat casteth out the .iiij. flodes þat rennen be dynyse londes. Of the whiche the firste is clept PHISON or GANGES, þat is aH on, and it renneth porghout YNDE or EMLAK, In the whiche Ryuere ben manye 32 preciouse stones And mochel of LIGNUM ALOES And moche graueH of gold. And þat oþer Ryuere is clept NILUS or GYSON, þat goth be ETHIOPE + after be EGYPT. And þat oþer is clept TIGRIS, þat renneth be ASSIRYE + be ARMENYE 36 the grete. And þat other is clept EUFRATE þat renneth also

be MEDEE & be AR'MONYE and be PERSYE. And men þere
besonde seyn þat alle the swete watres of the world
abouen & benethien taken hire begynnyngē of þat welle of

4 Paradys And out of þat welle aH watres comen & gon.

The firste Ryuere is clept PHISON, þat is to seyne in hire
langage ASSEMBLEE, For manye oþere Ryueres meten
hem þere & gon into þat Rynere. And summen elepen it

8 GANGES for a kyng þat was in YNDE þat highte GANGERES &

þat it ran porghout his lond. And þat water [is] (¹) in sum
place elere & in sum place trouble, In sum place hoot & in
sum place cold. The seconde Ryuere is clept NILUS or

Etymologies
of those
names.

Ganges.

12 GYSON, for it is aHwey trouble And GYSON in the langage
of ETHIOPE is to seye trouble. And in the langage of

EGIPT also. The thridde Ryuere þat is clept TIGRIS is as

Tigris,

16 faste þan ony of the toþere And also þere [is] (¹) a best þat

is eleped TIGRIS þat is faste remyngē. The fourthe Ryuere

Euphrates.

is clept EUFRATES, þat is to seyne wel beryngē for þere

growen many godes vpon þat Ryuere as cornes, frutes &

20 oþere godes ynowe plentee. And ȝee schuH vnderstonde

Paradise is
inaccessible.

þat noman þat is morteH ne may not approchen to þat

paradys. For be londe noman may go for wylde bestes

þat ben in the desertes & for the high mountaynes & grete

24 huge Roches þat noman may passe by, for the derke

places þat ben þere & þat manye. And be the Ryneres

The rivers
are too
swift and
noisy.

may noman go, for the water renmeth so rudely & so

secharply because þat it cometh down so outrageously

28 ² from the high places abouen, þat it renmeth in so grete

[2 fol. 129a]

wawes þat no schipp may not rowe ne seyle aȝenes it.

And the water roreth so & maketh so huge noyse & so gret

tempest þat noman may here oþer in the schipp, þough

32 he cryede with aH the craft þat he cowde in the hieste

voys þat he myghte. Many grete lordes han assayed with

Many have
tried.

gret wille many tymes for to passen be þo ryueres toward

paradys with ful grete companyes, But þei myghte not

36 speden in hire viage. And manye dyeden for weryness of

(¹) is, missing, C.

Some were tired to death.

One became blind and deaf.

Some were drowned.

rowyng aȝenst þo stronge wawes, And many of hem
becamen blynde And many deve for the noyse of the
water. And summe weren perischt t̄ loste withijne the
wawes, so þat no mortell man may approche to þat place 4
withouten speyaȝ grace of god, so þat of þat place I can
sey ȝou nomore And þerfore I schall holde me stille And
retornen to þat þat I haue seen.

CH. XXXV.

OF THE CUSTOMS OF KYNGES + OþERE þAT DWELLEN IN THE YLES COSTYNGE TO PRESTRE IOHNES LOND, AND OF THE WORSCHIPE þAT THE SONE DOTHE TO THE FADER WHAN HE IS DEDE.

From the Antipodes travellers turn back, instead of proceeding round the world.

[¹ fol. 129b]

Kan-sou.

Density of its population.

A wealthy and powerful province.

FROM þo yles þat I haue spoken of before in the lond 8
of Prestre Ioh̄n, þat ben vnder erthe as to vs þat
ben o this half And of oþer yles þat ben more furthere
bezonde, Whoso wil pursuen hem for to comen aȝen right
to the parties þat he cam fro + so enviroune aȝ erthe. 12
but what for the yles, what for the see + what for strong
rowyng fewe folk assayen for to passen þat passage, aȝ
be it þat men myght don it wel þat myght ¹ben of power
to dresse him þereto as I haue seyd ȝou before. And 16
þerfore men returnen from þo yles aboneseyd be oþer yles
costynge fro the lond of Prestre Ioh̄n And þanne comen
men in returnyng to an yle þat is clept CASSON And þat
yle bath wel .lx. iormeyes in lengthe + more þan .l. in 20
brede. This is the beste yle + the beste kyngdom þat is
in aȝ partyes outtaken CATHAY. And ȝif the mar-
chauntes usden als mochie þat contre as pei don CATHAY,
it wolde ben better þan CATHAY in a schort while. This 24
contre is fuȝ wel enhabyted + so fuȝ of cytees + of gode
townes + enhabyted with peple, þat whan a man goth out
of o cytee men seen another cytee euene before hem.
And þat is what partie þat a man go in aȝ þat contre. 28
In þat yle is gret plentee of aȝ godes for to lyue with +
of aȝ manere of spices And þere ben grete forestes of

CHESTEYNES. The kyng of þat yle is ful riche & ful myghty And natholes he holt his lond of the grete CHANE & is obeyssant to him, For it is on of the .xij. prouynces 4 þat the gret CHANE hath vnder him withouten his propre lond & withouten oþer lesse yles þat he hath, for he hath ful manye. From þat kyngdom comen men in returnyng to anoþer yle þat is elept RYBOTH & it is also ^{tibet.}

8 vnder the grete CHANE þat is a ful gode contree & ful plentefous of aH godes & of wynes & frut & aH oþer riechess. And the folk of þat contree han none houses but þei dwellen & lyggen aH vnder tentes made of blak 12 ferne by aH the contree. And the princypal eytee & the most royah is aH walled with blak ston & white,⁽¹⁾ And aH the stretes also ben pathed of the same stones. In þat eytee is noman so hardy to schede blode of noman ne of 16 no best for the reuerence of an ydole þat is worshipt þere. And in þat yle dwelleth the POPE of hire lawe þat þei clepen lobassy. This LOBASSY ȝeneth aH the benefices & alle oþer dignytees & aH oþer thinges þat belongen to 20 the ydole And alle po þat holden onything of hire chirches, Religious & opere obeyen to him as men don here to the POPE OF ROME. In þat yle þei han a custom be aH the contree þat whan the fader is ded of ony man & the sone 24 list to do gret worshipe to his fader, he sendeth to aH his frendes & to aH his kyn & for religious men & preestes & for mynstrah also gret plentee. And þanne men berem the dede body vnto a gret hil with gret ioye & solempnyte 28 And whan þei han broughte it thider the chief prelate smyten of the hede And leyth it vpon a gret platere of gold or of syluer, ȝif [he] (¹) be so ryche a man. And þan he taketh the hede to the sone And þanne the sone & 32 his oþer kyn syngen & seyn manye orisouns. And þanne the prestes & the Religious men smyten aH the body of the dede man in peces And þanne þei seyn certeyn orisouns. And the foules of raveyne of aH the contree 36 abowten knownen the custom of long tyme before [t] comen

^{(1) fol. 120a}
The Grand Lama.

Funeral rites.

The dead body is cut to pieces.

The birds of the air eat it.

⁽¹⁾ he, missing, C.

fleenge abonen in the eyr as EGLES, GLEDES, RAUENES t
opere foules of raveyne pat eten flesch. And þan the
preestes easten the gobettes of the flesch t þan the foules
eche of hem taketh þat he may t goth a litiȝ þens t 4

The funeral service.
[1 fol. 130 b]

eteth it, And so þei don whils ony pece lasteth of the
dede body. And after þat, as preestes amonges vs syngen
for the dede : ¹ SUBUENITE SANCTI DEI t CETERA, right so 8

þo prestes syngen with highi voys in hire langage : Beholdeth how so worthi a man t how gode a man this was,
þat the Aungeles of god comen for to sechen him t for to
bryngen him in to paradys. And þanne semeth it to the

The family are
honoured if
many birds
partake.
[1 fol. 316]

sone þat he is highliche worschipt whan þat manye briddes 12
t foules of raveyne comen t eten his fader, And he þat
hath most nombre of foules is most worshiped. And

þanne the sone bryngeth hoom with him aH his kyn t
his frendes t aH the opere to his hows t maketh hem a 16
gret feste, And þanne aH his frendes maken hire avaunt t
hire dalyance how the foules comen þider, here .v. here

.vj. here .x. t þere .xx. t so forth t þei reioyssen hem

hugely for to speke þere of. And whan þei ben at mete, 20
the sone let brynge forth the hede of his fader t þere of
he ȝeneth of the flesch to his most speyaH frendes in

stede of entremess or a sukkarke. And of the brayn
þanne he leteth make a cuppe t þere of drynketh he t 24

his oþer frendes also, with gret deuocioun in remem-
brance of the holy man þat the Aungeles of god han
eten. And þat cuppe the sone schaH kepe to drynken

of aH his lif tyme in remembrance of his fadir. From 28
þat lond in returnyng be .x. iorneys porgh out
the lond of the grete CHANE is anoþer gode yle t a

gret kyngdom where the kyng is ful riche t myghty.
And amonges the riche men of his contree is a passyng 32
riche man þat is no PRYNCE ne DUK ne ERL, But

he hath mo þat holden of him londes t oþer lord-
schipes, for he is more riche, for he hath every zeer of
annueH rente .CCC. Miȝ. ² hors charged with corn of 36

[2 fol. 131 a] dyuerse greynes t of ryȝs. And so he ledeth a ful noble

The head is
eaten by the
best friends.

The skull is
made into a
cup.

lif t a delycate after the custom of the contree. For he hathi euery day .l. faire damyseles aH maydenes þat seruen him eueremore at his mete t for to lye be hem o nyght t
 4 for to do with hem þat is to his plesance. And whan he is at the table þei bryngen him hys mete at euery tyme .v. and .v. togedre And in bryngynge hire seruyse þei syngen a song And after þat þei kutten his mete t putten
 8 it in his mouth, for he towchethi nothing ne handleth nougith, but holdeth eueremore his hondes before him vpon the table. For he hathi so longe nayles þat he may take no thing ne handle no thing. For the noblesse of þat
 12 contree is to haue longe nayles t to make hem growen aH weys to ben als longe as men may, And þere ben manye in þat contree þat han hire nayles so longe þat þei envyroume aH the hond, And þat is a gret noblesse. And

The rich man with the fifty maidens.

16 the nobless of the wommen is for to hauen smale feet t litiH, And þerfore anon as þei ben born, þey lete bynde hire feet so streyte þat þei may not growen half as nature wolde. And this [is] (1) the nobleye of the wommen þere

His nails are so long that they must feed him.

20 to haue smale feet t lityH. And aHweys þeise damyseles þat I spak of beforne syngen aH the tyme þat this riche man eteth. And whan þat he eteth no more of his firste cours þanne oþer .v. t .v. of faire damyseles bryngen him
 24 his seconde cours aH weys syngynge as þei dide befor. And so þei don contynuellly euery day to the ende of his mete t in this manere ¹ he ledeth his lif And so dide þei before him þat weren his Auncestres t so seluH þei þat

Womans feet are bound.

28 comen after him, withouten doyng of ony dedes of Armes, but lynen eueremore þus in ese as a swyn þat is fedd in sty for to ben made fatte. He hathi a ful fair palays t ful riche, where þat he dwelleth jnne, of the
 32 whiche the walles ben in cyreuyt ij. myle. And he hath withjnne many faire gardynes And many faire halles t chambres And the pawment of his halles t chambres ben of gold t syluer. And in the myd place of on of hys
 36 gardynes is a lytyH mountayne Where þere is a lityH

The maidens sing as they bring in the courses of the rich man's dinner.

He never fights, but lives like a pig.

His palace and gardens.

(1) is, missing, C.

His
summ er-
house.

medewe And in þat medewe is a lityH toothiH with toures
þ pynacles aH of gold And in þat lityH toothiH wole he
sytten often tyme for to taken the ayr þ to desperten
hym. For þat place is made for no þing elles but only 4
for his despert. Fro þat contree men comen be the lond
of the grete CHANE also þat I haue spoken of before.
And ȝee seluH vndirstonde þat of aH þeise contrees þ of
aH þeise yles þ of aH tle dyuerse folk þat I haue spoken 8
of before þ of dyuerse lawes þ of dyuerse beleevs þat
þei han, ȝit is þere non of hem alle but þat þei han sum
resoun within hem þ understandyng, but ȝif it be the
fewere, þat han eerteyn Articlees of oure feith þ summe 12
gode poyntes of oure beleeve. And þat þei beleeven in
god þat formede aH þing þ made the world And elepen him
god of nature, after þat the prophete seyth : Et METUENT
EUM OMNES FINES TERRE, And also in anoþer place : OMNES 16
GENTES SERUIENT EI, þat is to seyne : Alle folk schul
seruen him. But ȝit þei cone not speken perfyftly, for
þere is no ȝ man to techen hem, but only þat þei cone
denyse be hire natureH wytt. For þei han no knou- 20
leche of the sone ne of the holy gost. But þei cone
aH speken of the BIBLE þ namely of GENESIS, of the
prophetes sawes And of the bokes of Moyses. And þei
seyn wel þat the creatures þat worshipen hem ne ben 24
no goddes, but þei worshipen hem for the vertue þat is
in hem þat may not be but only be the grace of god.
And of SIMULACRES þ of YDOLES þei seyn þat þere ben
no folk but þat þei han SIMULACRES And þat þei seyn 28
for wee cristen men han ymages, as of oure lady þ of
oþere seyntes þat wee worshipen, Noght the ymages of
tree or of ston, but the seyntes in whoos name þei ben
made after. For right as the bokes þ the scripture of 32
hem techen the elerkes how þ in what manere þei seluH
beleeven, right so the ymages þ the peyntynges techen
the lewed folk to worshipen the seyntes þ to haue
hem in hire mynde in whoos name þat þe ymages ben 36
made after. þei seyn also þat the aungeles of god

The
adherents of
all creeds
accept some
points of
the true
faith.

They
believe in
the God of
Nature.

[1 fol. 182 a]

They know
parts of the
Old
Testament.

They
worship
idols as
Christians
the images
of saints.

speken to hem in þo ydoles & þat þei don manye grete myracles, And þei seyn soþ þat þere is an aungeH within hem, For þere ben ij. maner of aungeles, a gode & an 4 eueH, as the GREKES seyn: CACHO and CALO. This CACHO is the wykked aungeH And CALO is the gode aungeH. But the toper is not the gode aungeH, but the wykked aungeH, þat is withinne the ydoles for to 8 disceyuen hem & for to meynteneH hem in hire error.

The angels
that speak
through the
idols are
evil angels.

þere ben manye oþer dyuerse contrees and manye oþer merueyles beþonde þat I haue not seen, Wherfore of hem I can not speke propurly to tell you the manere of hem.

12¹ And also in the contrees where I haue ben ben manye mo dyuersitees of many wondirfuH thinges þanne I make mencionn of, For it were to longe thing to deuyse you the manere. And þerfore þat I haue deuysed you of

I can speak
neither of
what I have
not seen,
nor of all
that I have
seen.
[1 fol. 132b]

16 certeyn contrees þat I haue spoken of before, I beseche ȝoure worthi and excellent noblesse þat [it] (¹) suffise to you at this tyme, For ȝif þat I deuysed you aH þat is beþonde the see, another man peraunter þat wolde peynen him 20 & trauaylle his body for to go into þo marches for to encerche þo contrees myghte ben blamed be my wordes in reherynge manye straunge things. For he myghte not seye no thing of newe, in the whiche the hereres

Something
must be left
for other
travellers to
tell.

24 myghten hauen ouþer solace or despert or lust or lykyng in the berynge. For men seyn aH weys þat newe thinges & newe tydynges ben plesant to here. Wherfore I wole holde me stille withouten ony more reheryng of dyuersiteez or of meruaylles þat ben beþonde, to þat entent & ende þat whoso wil gon into þo contrees he schall fynde ynowe to speke of, þat I haue not touched of in no wyse.

And ȝee schulH vndirstonde ȝif it lyke you þat at myn 32 hom comynge I cam to ROME & schewed my lif to oure holy fadir the POPE & was assayled of aH þat lay in my conscience of many a dyuerse [greuous] (²) poýnt, as men mosten nedes þat ben in company dwellyng among so 36 many a dyuerse folk of dyuerse secte & of beleeve as I

I confessed
to the Pope
of Rome.

(¹) is, C.

(²) gronous, C.

haue ben. And amonges alſ I schewed hym this tretyſ
 [¹ fol. 133 a] þat I had made after informacioun of men ¹ þat knewen
 of thinges þat I had not seen my ſelf, And also of mer-
 neyles and customes þat I hadde ſeen my ſelf, as fer as god 4
 wolde ſene me grace, And besoughte his holy fadirhode,
 þat my boke myghte ben examyned and corrected be
 avys of his wyſe + discreet conſcitt. And oure holy
 fader of his ſpecial grace remytted my boke to ben 8
 examyned + preued be the Avys of his ſeyd conſeit,
 Be the whiche my boke was preeued for trewe in ſo
 moche þat þei ſchewed me a boke þat my boke was
 examynde by, þat comprehended ful moche more be an 12
 hundred part, be the whiche the MAPPA MUNDI was made
 after. And ſo my boke, alſ be it þat many men ne liſt
 not to ſene credence to no þing but to þat þat þei ſeen
 with hire eye, ne be the Auctour ne the persone neuer so 16
 trewe, is affermed + preued be oure holy fader in maner
 + forme as I haue ſeyd.

I started in
1322.

Now I am
reſting at
home.

[² fol. 133 b]

I wrote this
in 1356.

Let my
readers
pray for u.e.

AND I Iohn MaundevyH knyght aboueseyd, alſ þough
 I be vnworthi, þat departed from oure contrees 20
 + passed the ſee the zeer of grace a .MiH .ccc. + .xxij.
 þat hane paſſed many londes + manye yles + contrees
 + cerched manye ful strange places, And hane ben in
 many a ful gode honourable companye + at many a faire 24
 dede of armes, alſ be it þat I dide none myſelf for myn
 vnable jnſuffiſance; And now I am comen hom mawgree
 myſelf to reſte for gowtes Artetykes þat me distreynen;
 þat deffynen the ende of my labour, aȝenſt my wiH god 28
 knoweth. And þus takyng ſolace in my wreched
 reſte recordyng the tyme paſſed I haue fulfilled þeſe
 thinges + putte hem wryten in this boke, as it wolde
 come into my mynde, the zeer of grace a .MiH .ccc. + .lvj. 32
 in the .xxxiiij. zeer þat I departede from oure contrees.
 Wherfore I preye to alſ the rederes + hereres of this
 boke ȝif it pleſe hem þat þei wolde preyen to god for me
 and I ſchall preye for hem. And alle þo þat ſeyn for 36

me a PATER NOSTER with an AVE MARIA þat god forȝene
 me my synnes I make hem parteneres þe graunite hem part
 of alþ [þe] (1) gode pilgrymages þe of alþ the gode dedes þat
 þe I haue don, ȝif ony ben to his plesance. And noght only
 of þo, but of alþ þat euere I schaþ do vnto my lyfes ende.*
 And I beseche almyghty god fro whom alþ godeness þe I pray for
 grace cometh fro, þat he vouchesaf of his excellent mercy
 8 þe abundant grace to fulfylle hire soules with inspira-
 cioun of the holy gost in makynge defence of alþ hire
 gostly enemyes here in eithie, to hire saluacioun bothe
 of body þe soule to worshipe þe thankynge of him þat is
 12 pree þe on withouten begynnyng þe withouten endyng
 þat is withouten qualitee good, withouten quentytee gret
 þat in alle places is present and alþ thinges conteynynge
 the whiche þat no goodness may amende ne non euer
 16 empeyre, þat in perfyte Trynytee lyncheth þe regneth god be
 alle worldes þe be alþ tymes. Amen. Amen. Amen.

(1) þe, blotted out in C.

APPENDIX.

[From MS. Egerton 1982 we reprint the passage missing in Chapter XV, p. 82.]

- Miraculous oil. Neuerþeles þat table enermare dreppez oel as it ware of oline, And þar es a vesseH of marble vnder þe table to ressayne þe oel. þaroff þai gifte to pilgrimes for it heles of many sekeness. And men saise þat if it be keped wele 4 senen ȝere afterwardes it turnes in to flesch and blud. Fra Sardenak men comez thurgh þe vale of Bochar þe whilk es a faire vale *and* a plentifous of aH maner of fruyte and it es amanges hilles and þer er þarin fair 8 rynuers and grete medews and noble pasture for bestez. Lebanon. And men gas by þe mountes of libane whilk lastez fra Ermony þe mare to wardes þe north unto Dan þe whilk es þe end of þe ¹ land of repromotion to ward þe north 12 as I said before. þir hilles er riȝt fruytfull And þare er many faire welles and cedres *and* cipressez and many oper treesse of diuerse kyndes; þare er also many gude tounes to ward þe heued of þir hilles ful of folk. 16

Sabbath river.

Tripoli.

Beyrouth

BEtwene þe citee of arkez and þe citee of Raphane es a riuer þat es called Sabatory for on þe seterday it rynnez fast and aH þe woke elles it standes stiH and rynnez noȝt or elles bot fairely. Betwene þe forsaid hilles 20 also es anoþer water þat on nyghtes fresez hard and on days es na frost sene þeron. And as men comez agayne fra þase hilles es a hiH hier þan any of þe oþer and þai caH it þare þe hegh biH þare es a grete citee and a faire 24 þe whilk es called Tryple In þe whilk er many gude cristen men ȝemand þe same rytes *and* customes þat we vse. Fra þeine men comez by a citee þat es called Beruch whare sayne george slew þe dragoun and it es a gude 28

toune *and* a faire casteñ perin And it es .ijj. iournez fra
þe forsaid citee of Sardenak. At þe ta syde of Bernuch
.xvj. myle to come hideward es þe citee of Sydon. At
4 Bernueñ entres pilgrymes in to þe see þat wiñ com to Cipre
and þai aryfe at þe porte of Surry or of Tyere and so þai Tyre.
com to Cipre in a lytiñ space Or men may com fra þe
porte of Tyre and com noȝt at Cipre and aryfe at sum
8 hauen of greece and so come to þise partyse as I said
before.

- 1** **I** hafe talde ȝow now of þe ways by whilk men gase The longer
way.
[1 fol. 51 b]
ferrest and langest to ierusalem as by babilon *and*
- 12** mount synay and many oþer placez whilk ȝe herd me teñ
off and also by whilk ways men schañ turne agayne to þe
land of reppromission, now wiñ I teñ ȝow þe rightest
way and þe schortest to ierusalem. For sum men wiñ
16 noȝt ga þe toþer, sum for þai hafe noȝt spending ynoghi,
sum for þai hafe na gude empny and sum for þai may
noȝt endure þe lang traueil, sum for þai drede þam of
many perils of desretes sum for þai wiñ haste þam hame-
20 ward desirand to see þare wifes and þare chillder or for
sum oþer resonable cause þat þai hafe to turne sone hame.
And perfore I wiñ schew how men may passe tittest *and*
in schortest tyme make paire pilgrymage to ierusalem.
- 24** A man þat comes fra þe landes of þe west he gas thurgh
franee burgoyne and lumbardy and so to venice or geen
or sum oþer hauen and schippes þare and wendez by see
to þe Ile of greff þe whilk pertenez to þe Ianuenes, And Corfu.
- 28** seyne he aryuez in greece at porte *Mirrok* or at *Valon* or valona.
at *Duras* or at sum oþer hauen of þat cuntree and ristez Durazzo.
him þare and byez him vitailes and schippez agayne and
sailez to *Cipre* and aryuez þare at *Famagost* *and* comez cyprus.
- 32** noȝt at þe Ile of *Rodes*. Famagost es þe chieff hauen
of *Cipre* And þare he refreschez him and puruays him of
vitailes *and* þan he gase to schippe *and* comez na mare on
land ²if he wiñ before he come at porte Iaffé þat es þe Jaffa.
- 36** next hauen to ierusalem for it es bot a day iournee [2 fol. 52 a]

and a half fra ierusalem þat es to say .xxxvj. myle. Fra
 Ramleh. þe porte Iaffe men gase to þe citem of *Rames* þe whilk es
 bot a lytill þeine and it es a faire citem and a gude
 and mykiȝ folk þerin. And withouten þat citem toward 4
 þe southi is a kirk of oure lady whare oure lord schewed
 him tiȝ hir in three cloudes þe whilk betakned þe
 trinitie And a lytiȝ þeine es ane oþer citem þat men
 callez *Dispolis* bot it hight sum tyme *Lidda* a faire citem 8
 Lidda.
 and a wele inhabited. þare es a kirk of sayne george
 whare he was heuedid. Fra þeine men gase to þe casteȝ
 Mountjoy. of Emaus And so to þe mount ioy þare may pilgrymes
 first see to ierusalem At mount ioy liggez Samuel þe 12
 prophete. Fra þeine men gase to ierusalem. Beside þis
 ways es þe citem of *Ramatha* and þe mount *Modyn* And
 þeroff was Matathias Judas Machabeus fader And þare er
 þe graues of þe Machabeez. Beȝond Ramatha es þe 16
 Tekoah.
 towne of Techne wharoff Amos þe prophete was And þare
 es his grafe.

Another
route.

[p fol. 52 b]

Arm of St.
George.

Sinope.

I hafe talde ȝow before of þe haly placez þat er at
 ierusalem and aboute it and þerfore I wiȝ speke 20
 namare of þam at þis tyme, Bot I wiȝ turne agayne and
 schewe ȝow oþer ways a man may passe mare by land
 and namely for þaim þat may noȝt suffer þe saour of þe
 see bot es leuer to ga by land if aȝt it be þe mare Payne. 24
 Fra a man be entred in to þe see he schal passe tiȝ ane
 of þe haunes of Lombardy For þare þare es þe best making
 of purueaunce ¹of vitailes or he may passe to Ieen or
 Venice or sum oþer And he saȝt passe by see into grece 28
 to þe porte Mirrok or to Valon or to Duras or sum oþer
 hauen of þat countree And fra þeine he saȝt ga by land to
 Constantinople And he saȝt passe þe water þat es called
 Brace sayne george þe whilk es ane arme of þe see. And 32
 fra þeine he saȝt by land ga to *Ruffynell* whare a gude
 casteȝ es and a strang And fra þeine he saȝt ga to
Puluerel and seyne to þe casteȝ of Synople and fra þeine

to *Capadoce* þat es a grete euntree whare er many grete hilles. And he saH ga thurgh *Turky* to þe porte of *Chiutok* and to þe citee of Nyke whilk es þot .vij. myle Civitot,
Nicaea.
 4 þe peine. þat eitee wanne þe Turkes fra þe emperorour of Constantinople and it es a faire citee and wele walled on þe ta syde And on þe toper syde es a grete lake and a grete riuer þe whilk es called Lay. Fra þeine men gase
 8 by þe hilles of Nairmont and by þe vales of Mailbrins and straite felles And by þe tounne of *Ormanx* or by þe tonnes þat er on *Riclay and Seanton* þe whilk er grete Heraclia,
Ieonium.
 waters and noble And so to Antioche þe lesse whilk es
 12 sett on þe ryuer of Riclay and þare aboutes er many gude hilles and faire and many faire wodes and grete plente of wylde bestes forto hunt at.

16 **A** Nd he þat wiH ga anoþer way he schaH ga by þe playnes of Romany costayand þe romayn see. On þat coste es a faire casteH þat men callez Florach and it es right a strang place And uppemare amang þe mountaynes es a faire citee þat es called Tournout¹ and Tarsus.
 20 þe citee of *Longemauth* and þe citee of *Assere* and þe cite of *Marmistre*. And when a man es passed þase mountaynes and þase felles he gase by þe citee of *Marioch* Chalchiditia and by Artoise whare es a grete brigg apon þe rynner of
 24 ferne þat es called *Farfar* and it es a grete riuer berand ^[1 fol. 53 a] Mopsnesta, or Sharpar or Orontes. schippes and it rynnes riȝt fast oute of þe mountaines to þe cite of *Damasc* And besyde þe citee of *Damasc* es anoþer grete riuer þat comes fra þe hilles of liban whilk
 28 men callez *Abbanat*. At þe passing of þis riuer saynt Abana Eustacee þat sum tyme was called Placidas lost his wyf and his twa childer. þis riuer rynnes thurgh þe playne of Archades and so to þe reed see. Fra þeine men gase
 32 to þe cite of *Phenice* whare er hate welles and hate bathez And þan men gase to þe cite of *Ferne* and betwene Phenice and Ferne er .ix. myle. And þare er many faire woldes. And þan men comez til *Antioche* whilk es Antioch

.x. myle peine And it es a faire citee and wele walled
 aboute with many faire toures And it es a grete citee bot
 it was sum tyme gretter þan it es now owe For it was sum
 tyme twa myle on lenth and on brede oþer half myle 4
 And thurgh þe myddes of þat citee ranne þe water of
 Farphar and a grete brigg ower it and þare ware sum
 tyme in þe walles aboute þis citee .ccc. and fyfty toures
 and at ilk a piler of þe brigg was a toure. þis es þe 8
 cheeffe cite of þe kyngdom of Surry And ten myle fra þis
 cite es þe porte of *Saynt Symeon* and þare gase þe water
 off Farphar in to þe see. Fra Antioche men gase to a
 cite þat es called *Lacuth* and þan to *Gebel* and þan to 12
Tortouse and þare nere es þe land of *Channel* ¹ and þare
^[1 fol. 53 b] es a strang casteH þat es called Maubek. Fra tortouse
 passez men to Tryple by see or elles by land thurgh þe
 strayt of mountaynes and felles and þare es a citee þat es 16
 called *Gibilet*. Fra Triple gase men til *Acres* And fra
 þeine er twa ways to ierusalem þe tane on þe left half
 and þe toper on þe riȝt half. By þe left way men gase
 by *damasc* and by þe flum Iordan, By þe riȝt way men 20
 gase by *Maryn and* by þe land of *Flagramy*. And nere
 þe mountaynes unto þe cite of *Cayphas* þat sum men
 calleþ þe casteH of Pilgrimes And fra þeine to ierusalem
 er .iiij. day iournez In þe whilk men schal ga thurgh 24
Cesaria Philippi and so to *Iaffe* and *Rames* and þe
 casteH of *Emaus* and so to ierusalem. Now hafe I talde
 ȝow sum ways by land and by water þat men may ga by
 to þe haly land after þe emtreez þat þay com fra newer- 28
 þeles þai com aH til ane ende.

The land
journey.

ȝ Yt es þare anoþer way to ierusalem aH by land and
 þasse noȝt þe see fra fraunce or flaundres bot þat
 way es fulH lang and perlious and of grete trauaile and 32
 þerfore few gase þat way. He þat schal ga þat way he
 schal ga thurgh *Almayne and Pruyss* and so to *Tartary*.
 þis tartary es halden of þe grete Caan of Cathay of

Prussia,
Tartary.

wham I think to speke afterward. þis es a fuþ iH land
and sandy *and* lytiH fruyt berand For þare growes na
corne ne wyne ne beenes ne peese ne nanoper fruyt
4 conable to man forto liffe with. Bot þare er bestez in
grete plentee And þerfore þai ete hot flesch withouten
breed *and* soupez þe broo And þai drink mylke of aH
maner of bestez.

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IT is with deepest regret that this volume, completing the edition of *Mandeville's Travels*, is given to the world as the orphaned heir of its scholarly editor. Some months before the great war, Professor Hamelius, of the University of Liége, called on me and expressed his wish to undertake some piece of work for the Society, if a suitable text could be suggested. I bethought me of *Mandeville's Travels* as the most noteworthy link between English literature and Liége, and proposed that he should consider whether he would undertake the task. I heard nothing from him for a time, and during the perilous days of the siege of Liége he was often in my mind. Shortly after, having done his duty manfully, he reported himself as being safe and sound, and working hard at Mandeville in the British Museum. It was not only, however, this Middle English text that claimed his devotion. He wrote an account of the siege in which he had borne his part, and did much to enlighten English readers on Belgian literature and on matters of common interest between his own and this country. He gave some striking lectures to University and other audiences, and became recognised here as almost an unofficial representative of the intellectual life of Belgium. He was keenly alert, open-minded, and most painstaking, and soon gained the affectionate regard of those who knew the tender sensitiveness of the seemingly severe scholar. Throughout the whole period of the war he was constantly at work on what had become his absorbing interest, this edition of *Mandeville's Travels*. Great was his joy when in 1919 Vol. I, the text, was issued by the Society, fittingly dedicated to General Leman, the defender of Liége. The gallant General has passed away; and now, alas, the patriot editor has not lived to witness the publication of the completion of his

labours. For long years to come, this edition of Mandeville will remain as the best memorial of his devotion to learning, and as a touching testimony of the intellectual and cordial relationship between Belgian and British scholars in the midst of calamitous years of stress and strain. By all of us who knew him, Paul Hamelius will be remembered as one too early lost to English learning. We pay a fraternal tribute to his memory.

I. G.

March 6th, 1923.

PREFACE

IT is a pleasant duty to thank all those who have kindly helped or advised the editor in his task of trying to put the book of Mandeville and its author in their proper places, somewhere near the outskirts of limbo.

Sir George Warner, who cleared the ground with his masterly Roxburghe Club edition, encouraged one who, as an unknown student, had no claim whatever on his attention, with the utmost liberality. Sir I. Gollancz, Director of Editions of the Early English Text Society, first suggested the work and followed it with constant interest and valuable suggestions. To other friends I have tried to do justice in my notes, but the learning, courtesy and hospitality of the staff of the Library of the British Museum are beyond praise.

As for the shortcomings of the present work, I beg leave to repeat humbly after Ronsard :

Quand les petits bergers font aux champs une faute,
Petite, elle ne tire un repentir après.

P. H.

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Mandeville's Travels

INTRODUCTION

THE principal authorities are:

Sir G. Warner, in his edition: *The Duke of Mandeville* (Roxburgh Club, 1889).

Albert Bovenschen: *Untersuchungen über Johann von Mandeville und die Quellen seiner Reisebeschreibung* (Zeitschrift der Gesellschaft für Erdkunde. Berlin, Reimer, 1888).

Johann Vogels: *Handschriftliche Untersuchungen über die englische Version Mandeville's* (Crefeld, 1891).

Godefroi Kurth: *Étude critique sur Jean d'Outremeuse* (Memoirs of the Academy of Brussels. Hayez, 1910).

L. Pannier: *Les lapidaires français*, 1882.

I

SIR JOHN MANDEVILLE

THE book of *Mandeville's Travels* is so unreliable that it must appear last, if at all, among evidence for its authorship. That an English knight, a physician and traveller, has been buried in Liège in 1372 is attested by his epitaph, transcribed in the fifteenth, sixteenth and eighteenth centuries. The tomb and the church of the Guillemins containing it were destroyed at the time of the French Revolution. Püterich von Reichertshausen (born about 1400) was first in publishing the epitaph in a letter to an Archduchess of Austria, dated 1462: Hic iacet nobilis Dominus Joannes de Montevilla Miles, alias dictus ad Barbam, Dominus de Compredi, natus de Anglia, medicinae professor et devotissimus orator et bonorum suorum largissimus pauperibus erogator qui totum orbem peragravit in stratu Leodii diem vitae suae clausit extremum. Anno Dni millesimo trecentesimo septuagesimo secundo mensis Februarij septimo.¹

¹ *Zeitschrift für deutsches Altertum*, VI, pp. 31-59 st. 131-135.—Raim. Duellius: *Excerptorum genealogico-historicorum*, libri duo, 1725, pp. 281-282.

About a century later, the Belgian geographer Ortelius copied it again, differing from Pütterich in five points: instead of Montevilla he reads Mandeville; instead of Compredi, Campdi; instead of de Anglia, in Anglia; after bonorum he omits suorum; instead of qui totum . . . stratu, he reads: qui toto quasi urbe lustrato; instead of 1372, he makes the date 1371. Pütterich's stratu makes no sense, and must be wrong. Camperdi, with a crossed p, may well stand for champ perdu, which the late Prof. V. Chauvin told me was an old name for one of the islands in the river Meuse, near Liége.¹

From those two versions, the epitaph can be reconstructed and interpreted as follows:

Hie jaeet nobilis Dominus Joannes de [Mandeville] miles, alias dictus ad Barbam, Dominus de [Camperdi], natus [in] Anglia, medicinae professor et devotissimus orator et bonorum [suorum] largissimus pauperibus erogator, qui [toto quasi orbe lustrato] Leodii diem vitae suaे clausit extrellum anno [Domini] millesimo treeentesimo septuagesimo secundo mensis Februarij septimo.

The Latin *professor* may mean one who practises a profession, and *orator* one who prays. If so, we may translate: Here lies the gentle Sir John of Mandeville, knight, otherwise named with the Beard, lord of Champ-perdu, born in England, practitioner of medicine and very pious in his prayers and very liberal in giving of his property to the poor. After viewing nearly all the world, he ended the last day of his life at Liége in the year of Our Lord one thousand three hundred and seventy-two on February seventh.

The epitaph was again copied in the seventeenth century by an English priest of Liége called Edmund Leukner (identified by Sir G. Warner with the name of Lewknor) and printed in Pitseus (John Pits): *Relationes historicae de rebus anglicis*, 1619, p. 511. John Weever, who is reported to have visited Liége, prints it in his *Ancient Funeral Monuments*, 1631, p. 567. It was again transcribed and published by Pierre Lambinet: *Recherches . . . sur l'origine de l'imprimerie*, Brussels, 1799, p. 302. One more eyewitness claims to have seen it: the Rev. Charles Ellis, in a letter dated 1699 (*Philosophical Transactions*, XXIII., 1703, p. 1418).

The authority of the epitaph, while quite convincing in itself, is still strengthened by two documents referring to real property and its holders in the city of Liége. The earlier, dated 1386, about

¹ Ortelius: *Itinerarium Gallo-Brabanticum*, Leiden, 1630, p. 212.

fourteen years after the English doctor's death, describes him as a former inmate of a house under the name of "Mestre Johan ale Barbe." In 1459, the same house is again mentioned as the one "la Mandavele ly chevalier d'Engleterre qui avoit esteit par universe monde solloit demoreir, qui gist a Willmins," *i. e.* where Mandavele (*sic*) the knight of England, who had been through all the world, used to dwell, who now lies in [the church of the] Guillemins.¹ No better confirmation could be desired. Those three early and authentic documents agree in omitting the name John of Burgoyne, often accepted as the doctor's real name, and in making no mention of his ever being an author.

After this evidence, the reports of chroniclers are of small importance, as they chiefly repeat what they knew from the epitaph. An early example is Raoul de Rivo, who died in 1403, and may therefore have known Mandeville personally. In his continuation of Hoesen's chronicle, he writes: *Hoc anno [1367] Joannes Mandevilius natione Anglus vir ingenio et arte medendi emens qui toto fere terrarum orbe peragrato tribus linguis peregrinationem suam doctissime conscripsit, in alium orbem nullis finibus clausum, longeque hoc quietorem et beatiorem migravit 17 Novembris. Sepultus in ecclesia Wilhelmitarum non procul ab moenibus civitatis Leodiensis.*² Rivo's dates are wrong. Moreover, his statement is open to two objections: it repeats what may be read in the epitaph and in the mendacious book of Travels; it maintains what is demonstrably untrue: for the three versions (French, Latin and English) cannot be by the same hand, as the English contains many mistranslations from the French. The later chroniclers adduced by Bovenschen and Sir G. Warner are equally worthless as witnesses. The references are:

Cornelius Zantflet: *Chronicon*, printed in Martène et Durand: *Amplissima collectio*, 1729, t. V., p. 299.

Hartmann Schedel: *Chronik* (Koberger, Nuremberg, 1493, fol. cxxvii.).

Werner Rolevink: *Fasciculus temporum*, printed in Pistorius: *Scriptt. Germaniri*, II., p. 564.

John Bale: *Scriptorum illustrum maioris Britanniae catalogus*, 1557, II., p. 478.

¹ Both documents are printed in Golbet: *Les rues de Liège*, 1901, Vol. IV., pp. 201–203. His misprint *mort*, instead of *avoit*, has been kindly pointed out by M. Lahaye, archivist.

² Chapeaville: *Gesta pontificum leodiensium*, Vol. III., p. 17.

Anton. Meyer: *Commentarii sire annales rerum flandricarum.*
Antwerp, 1561, lib. XIII., p. 165.

Hadrian Barlandus: *Rerum gestarum a Brabantiae ducibus historia.* Cologne, 1603, pp. 138–139.

Leland: *Commentarii de Scriptt. Britannicis,* 1709, t. II., p. 366.

Bergeron: *Voyages faits principalement en Asie,* 1735.

C. Schönborn: *Bibliographische Untersuchungen über die Reisebeschreibung des Sir John Mandeville.* Festschrift, Breslau, 1840.

Franc. Zambrini: *I viaggi di G. da Mandavilla,* Bologna, 1872.

Lorenzen: *Mandevilles Rejse.* 1882.

Sir G. Warner's Life of Mandeville in the *Dictionary of National Biography.*

A Christian name, John, a surname, de Mandeville, and a descriptive nickname, With the Beard, might be deemed sufficient for one man. Nevertheless, a fourth and fifth name, de Bourgogne and de Bordeaux (de Burdegallia), are found connected with the other three in writings of doubtful authority. First in a passage of the lost fourth book of the arch-romancer d'Outremeuse's *Mirror of Histories*, next in d'Outremeuse's French *Trésorier de Philosophie naturelle* (Bibl. Nat. Fonds français 12326), last in a Treatise of the Plague, extant in Latin, French and English (L. Delisle, *Cat. des MSS. Libri et Barrois*, 1888, p. 252). On the significance and value of those two additional names no one appears to have shed any light. That a book of medicine, such as the above treatise of the plague, and one of natural philosophy, such as the lapidary, should be the work of a man described in his epitaph as “medicinae professor” is not improbable.¹

We can now take leave of Sir John Mandeville, having made ourselves acquainted with his nationality, his profession, his character as a traveller and the date of his death. The origin of the two scientific books ascribed to him and of his multifarious surnames we leave for historians of medicine to discuss. As to his connection with the fictitious book of Travels, there may possibly be a clue to it in the Latin vulgate version, which opposes the physician Master John with the Beard to the knight Sir John

¹ Is. del Sotto: *Le lapidaire du XIV^{me} siècle, d'après le traité du chevalier Jean de Mandeville.* Vienne, 1862.

Mandeville, thus splitting into two doubles the names of one individual. In Chapter VII. of this version Sir John writes of his stay at Cairo : *Porro ego in curia manens vidi eirea soldannum unum venerabilem et expertum medicum de nostris partibus oriendum. Solet namque eirea se retinere diversarum medicos nationum, quos renominande audierit esse fame. Nos autem raro invicem convenimus ad colloquium, eo quod meum servicium cum suo modicum congruebat.* Longo autem postea tempore et ab illo loco remote, viz. in Leodij civitate composui hortatu et adiutorio eiusdem venerabilis viri hunc tractatum, sicut in fine huius tocius operis plenius enarrabo.—While I stayed at court I saw about the soudan a venerable and able physician hailing from our country. For he uses to keep about him physicians of various nationalities, whose reputation has reached his ears. We two had but few opportunities for conversation, as my duties were widely different from his. A long time after, and a long distance away, viz. in the city of Liège, I by the advice and with the assistance of the same worshipful man composed the present treatise, as I shall more fully tell at the close of the whole book.

The sequel of the tale is given in Chapter L. : *Itaque anno a nativitate Domini Jesu Christi m.ccc.lv. in repatriando cum ad nobilem Legie seu Leodii civitate[m] permanisset et pre gravitate ac artetieis guttis illue decumberem in vico qui dicitur basse sauényr, consului causa convalescendi aliquos medicos civitatis et accedit Dei nutu unum intrare phisicum super alios etate simul et canicie venerandum ac in sua arte euidenter expertum qui ibi dicebatur magister Iohannes ad Barbam. Is ergo cum pariter colloqueremur interset dietis aliqua per que tam nostra invicem renovabatur antiqua noticia quam quondam habueramus in Cayr egypti apud Calahelich sołłani prout supra tetigi .vij. capitulo huius libri. Qui cum in me experientiam artis sue excellenter monstrasset adhortabatur ac precabatur instanter ut de his que videram tempore peregrinationis mee per mundum aliqua digererem in scriptis ad legendum et audiendum pro utilitate posteris. Sic quoque tandem illius monitiis et adiutorio compositus est iste tractatus de quo certe nihil scribere proposueram donee saltem ad partes proprias in anglia pervenissem. Et credo premissa circa me per providentiam et gratiam dei contigisse. Quum a tempore quo recessi duo reges nostri anglie et francie non cessaverunt invicem exercere prelia, destructiones depredaciones insidias et interfectiones*

inter quas nisi a Domino custoditus non transissem sine morte vel mortis periculo et sine criminum grandi cumulo. Et nunc ecce anno egressionis mee xxxij. constitutus in leodiensi civitate que a mari anglie distat solum per duas dietas audio dietas dominorum inimicitias per gratiam Dei compositas. Quapropter et spero ae propono de reliquo secundum matuorem etatem me posse in proprijs intendere corporis quieti animeque saluti. Hic itaque finis sit scripti, etc.¹

In the year 1355 after the birth of Our Lord Jesus Christ, while I was travelling home, I stayed near the noble city of Liége and was there laid up by disease and arthritic gout in the ward called Basse Sauvenière. For my recovery I consulted some doctots of the town, and by God's will it happened that one physician came in who was more venerable than the rest through his age and hoary hair and evidently expert in his art. He was there called Master John with the Beard. Now as we were conversing together he dropped some remarks by which we renewed our mutual acquaintance which we had at Cairo in Egypt in the soudan's castle, and which I touched upon in Chapter VII. of the present book. While displaying his knowledge of his art to my benefit, he admonished and prayed me instantly that I should reduce to writing something of what I had seen while roaming through the world, that it might be read and heard for the use of posterity. So at last, through his advice and with his assistance, the present treatise was composed, of which I intended to write nothing until I finally reached my own country in England. And I believe that the above adventures happened to me by God's providence and grace. For from the time when I started travelling, our two kings of England and France did not cease to wage mutual war, destruction, depredation, ambushes and killing which I could not, but for divine protection, have passed without death or peril of death, or without great accumulation of evils. While now, thirty-three years after my departure, dwelling in the city of Liége, which lies only two days' journey from the English sea, I learn that through the grace of God the abovesaid enmity of those lords has been settled. Therefore I hope and intend, for the rest of my riper years to be able to attend to the rest of my body and to the salvation of my soul at home. Here then is the end of my writing, etc.

¹ Mandeville, *Itinerarius*, black letter, no date. British Museum press mark : G 6700.

Can a grain of truth be discerned under this story, which contradicts our English version (p. 210)? As the fictitious journey ends in 1356, it was some years before the peace of Brétigny (1360) between Edward III. and John the Good of France. Probably the book was actually written after the peace, as the *Itinerarius* hints. Perhaps the English doctor and traveller, when settled at Liége, advised and helped the younger Jean d'Outremeuse in the composition of a work dealing with Eastern geography and intended to serve certain political interests in England. So much we may venture to guess, but cannot hope to demonstrate.

It may help further research to point out that a surgeon named Henri de Mondeville lived in the early fourteenth century and attended the French armies in Flanders in 1301, and that the name Mandeville occurs again in the annals of the medical profession to the north of Liége, in the Dutch province of Guelders in the fifteenth and sixteenth centuries. At Dordrecht in the west of Holland was born about 1670 another medical man connected with English literature and with the progress of freethought, Bernard Mandeville, the author of the *Fable of the Bees*. Whether those worthies belong to the same stock we have not examined.

What the French and English versions of the book of Travels tell about its authorship is hardly worth considering. No doubt a convicted liar may occasionally speak the truth, only in such a case he would not openly contradict himself. Now the book reports that it was shown to the pope in Rome when there was no pope in Rome (p. 210, l. 1), and that it was afterwards written (p. 210, l. 31), as the French has it, in Liége. This is as incredible as the Latin quoted above. All that can be admitted is that d'Outremeuse (born 1338) may have known Mandeville (died 1372), and as there is in Paris a French MS. of the Travels dated 1371, that the traveller and doctor may have winked at the use of his name in a fictitious itinerary. The question why a book made by one man should have circulated under the name of another, who was alive to disown it, is difficult to solve. Strange instances of hoaxes perpetrated in d'Outremeuse's *Mirror of Histories* have been adduced by Prof. Kurth, but for fathering the book of Travels on the Englishman he may have had a practical and sensible reason. Its bold attacks on the dogmas and discipline of the Church might arouse the resentment of the ecclesiastical authorities. By concealing himself

behind the mask of an assumed name he could shelter himself from possible persecution.

To be complete, we translate from a quotation by S. Bormans the strange fable of Mandeville's death and identity preserved from the lost 4th part of d'Outremeuse's *Mirror*:

In 1372 died at Liége on the twelfth of November a man who was greatly distinguished for his birth. He was content to be known by the name of John of Burgundy, called With the Beard. He, however, opened his heart on his death-bed to Jean d'Outremeuse, his gossip, whom he appointed his executor. In truth, he entitled himself, in the deed of his last will, Sir John Mandeville, knight, Earl of Montfort in England and lord of the isle of campdi and of the castle Pérouse.¹ Having, however, had the misfortune of killing in his country an earl whom he does not name, he bound himself to travel through the three parts of the world. Came to Liége in 1343. Issued as he was from very high nobility, he loved to keep himself hidden. He was, moreover, a great naturalist, a profound philosopher and astrologer, especially adding a very singular knowledge of physies, rarely making mistakes when he told his opinion about a patient, whether he would recover or not. When dead at last, he was buried with the brethren Wilhelmites, in the suburb of Avroy, as you have been able to see more fully above.²

H

JEAN D'OUTREMEUSE

JEAN D'OUTREMEUSE, in all probability the real author of the Travels, has been stripped of many borrowed plumes by modern criticism. He had no right to the aristocratic name and pedigree of Des Pres. "Né le 2 janvier 1338, il entra dans la cléricature, e.à.d. qu'il fut tonsuré et porta le costume ecclésiastique, sans d'ailleurs jamais recevoir les ordres. Mari de Catherine Martial, qui lui survécut, il en eut un fils qui devint 'échanoine de Liége,'" —that is, not of the Cathedral chapter, which had a share in the Government of the Episcopal Principality, but of some one of the seven collegiate churches. "Lui-même se dit 'clerc liégeois, notaire

¹ The late Prof. Chanvin thought of Pierreuse, an old and erewhile respectable street of Liége.

² Bormans's *Introduction to the Mirror of Histories*, 1887, p. exxxiii.

publie, audiencier et comte palatin"—a non-aristocratic title, belonging to legal officers in certain Bishops' Palaces. "Il remplissait auprès de la cour de l'official des fonctions qui . . . devaient présenter une certaine analogie avec celle de greffier."¹ He died November 25, 1400; his obit, dated on the next day, has been printed by Bormans (*Bulletin*, etc.).

Our reasons for ascribing the Travels to him do not amount to absolute proof, and rest merely on strong circumstantial and internal evidence. Similarity of contents, tone and spirit between two books may go a long way towards proving common authorship, and the Travels have many passages and features in common with the authentic *Mirror of Histories*.

The contents of Friar Odoric de Pordenone's *Travels in the Far East* have been conveyed wholesale into both works, being attributed to Sir John Mandeville in one case and to Ogier the Dane in the other (Vol. III., pp. 56–67 of the *Mirror*). Minute coincidences have been pointed out in our notes, such as the blunder of letting the four different kinds of wood in the True Cross grow from three seeds (note to p. 7, l. 24). It is hardly possible that such a mistake has been committed independently by two writers. Large as is the number of examples mentioned in the notes, it might be increased by a systematic search.

Another argument has been reached separately by Prof. Gustave Charlier, of the University of Brussels, and by myself. In Vol. IV. p. 587 of the *Mirror*, d'Outremeuse writes that he will not tarry to describe Tartary, because he has fully disengaged that country elsewhere. S. Bormans (p. xc of his *Introduction*, 1887) remarks that the *Trésorier de Philosophie naturelle* contains no such account. Now the *Manderille* does, especially in Chapter XXV., which narrates the foundation by Jenghiz Khan of the Tartar empire. In so far as a statement by d'Outremeuse is worth any notice, this would amount to an indirect avowal of authorship.

Taken singly, each of the above arguments is inconclusive. Put together, they become very strong. It is hardly becoming for an editor to boast of having copied a French and an English MS. of *Manderille* with his own hand, and devoted years to collecting and considering the evidence, yet the impression gained by him as the

¹ Kurth, as above, following Bormans, *Introduction to d'Outremeuse*, pp. vi seq., and *Bulletin de la Commission Royale d'Histoire*, 5^e série, t. I., pp. 282 seq., 1891.

result of such work may claim a scientific value, unless he has grown biased by focusing his attention on one point. With this proviso, I may state that to me d'Outremeuse appears as the only possible author of *Mandeville*: his attacks on the Papacy (in the *Mirror*, Vol. V., p. 165, the pope and cardinals are accused of taking bribes from John Lackland) evince Wyclifite tendencies in agreement with the dedication of the Travels to Edward III. His indecencies betray a coarse mind fed on Medieval fabliaux. The mockery of the heroic conventions of the romances, especially of the Alexandrian and Crusading epics, shows a memory conversant with wonderful adventures in the Near and in the Far East and a satirical contempt for their religious enthusiasm. Now such characteristics are not uncommon in the fourteenth century: if it were permissible to name Chaucer in the same breath with the author of *Mandeville*, their mental attitudes might in some respects be compared.

But where d'Outremeuse cannot be matched is in his capacity for mixing and confusing truth and untruth. His spirit is too grovelling for high fiction, for the creation of a fair imaginary world. All the elements of his romancing are prosaic and vulgar. But he puts them together with brazen audacity, disfigures or invents proper names, alters numbers and circumstancies, to the despair of those honest commentators who have traced him to his sources. No plagiarist has pilfered more unscrupulously, and yet he always reasserts his fieble originality by his knack of distorting the texts from which he borrows.^x This was partly deliberate deceit, but it might also spring from carelessness in copying, from trusting a slippery memory, or even from a peculiar notion of an author's rights and duties. Whether his motives were purely mercenary, or whether he obeyed an original impulse, his chief aim was to entertain while pretending to impart solid historical or geographical information. Dry facts he collected in abundance from Boldensele's pilgrimage to the Holy Land, from Odoric's two accounts of his travels in Palestine and in the Far East, from Haiton of Armenia's *Flower of Histories*. But he spiced them by means of fabulous details drawn from the romances of Eastern adventure which deal with Alexander the Great's expeditions to Persia and India, and with the experiences of Godfrey of Bouillon and his companions among the Saracens. The influence of the Medieval epic is felt in the manner as well as in the matter of the

Manderille. It has been pointed out to me by an English poet of distinction that its prose style is rhythmical and balanced, and that it somewhat retains the movement of poetry. Prof. Kurth, the principal authority on Jean d'Outremeuse, finds him a faithful imitator of the mannerisms and conventions of the minstrels.

This brings us to a hitherto unsolved riddle in the work of the notary of Liège. It is denied by no one that he composed epics and romances in verse, as he writes himself: "Toute les gestes et histoires que je ay fait, je les fis et formay anchois que je translatasse et metisse en chest esches miens croniques, ear je n'avoie nulle pensée de translateir, por xx. années près; si que je fis mes histoires toutes plaines" (*Miroir des Histoires*, Vol. III., p. 402).

Although the meaning of the last word is open to dispute, the general sense is clear: All the gestes and histories that I have made I made and shaped before transferring and putting them into these my present chronicles, for I had no thought of transferring for wellnigh twenty years; so that I made my histories all plain. From this statement it has been rightly concluded that the *Mirror of Histories*, a huge chronicle in prose, is the work of his later years, and that during his first twenty years of authorship he wrote historical works in rhyme, dealing in part with the same matter as the *Mirror*. One such poem, the *Geste de Liège*, is extant and has been printed along with the prose. Where are the others?

The liar himself declares, speaking of Ogier the Dane: "Toutes ses chouses sont declareis en la nouvelle geste que nous meisme avons fait sour Ogier" (*Mirror*, Vol. III., 1873, p. 111). All these things are set forth in the new geste that we have ourselves made on Ogier. No trace of this has been discovered, although a graduate of Liège University, M. Edgar Renard, in a manuscript dissertation, has done his best to search for it. But Ogier appears in some French and Latin versions of the *Manderille* as a conqueror of India and as protector of Christianity there. In the *Mirror*, Ogier is put in the place of Odoric as a traveller in the Far East. Here we have one more point of contact between d'Outremeuse and the *Manderille*. Elsewhere in the *Mirror*, d'Outremeuse writes that he will not tell the full story of the Crusades, because it is contained in the gestes or romances. The Crusade happened "ensi que li romans qui son fais de Godefroit de Builhon deviseit, qui s'accordent asseis as croniques; et partant de eel histoir je l'envoie à romans de Godefrois, excepteis

aliquant fais dont je parleray quant temps serait" (*Mirror*, Vol. IV., 1877, p. 290). The Crusade took place as the romances which have been made about Godfrey of Bouillon relate, which agree well with the chronicles. And therefore I send [the reader] from this history to the romances of Godfrey, excepting some events that I shall discuss when the time comes.

Now two romances of Godfrey are known, one printed in fragments by Paulin Paris and by Hippéau, under the titles of *La Chanson d'Antioche*, *Le Roman du Chevalier au Cygne et de Godefroid de Bouillon*, and *La Chanson de Jérusalem*. This may be put out of court. The other is a lengthy *rifacimento* of the late fourteenth century printed by de Reiffenberg and fully discussed by Paulin Paris in Vol. XXV., pp. 507, etc., of the *Histoire littéraire de la France*, along with its two sequels, the *Baudouin de Sebourg* printed by Bocca and the *Bâtard de Bouillon* printed by Scheler. We accept the conclusion of Paulin Paris, that the latter three, forming a monstrous whole of many thousands of lines, are by one hand, and that this hand is that of an author of Liège, who wrote in the second half of the fourteenth century. Here, then, is a huge body of pseudo-historical verse about the fabulous East, composed in Liège by an author not yet identified. On the other hand, we miss the unidentified verse of Jean d'Outremeuse, supposed to deal with Ogier the Dane, the conqueror of the fabulous East, and one of the characters in the second part of Manderille's *Travels* (Latin and French). What stands in the way of giving the unwieldy trilogy, *Godfrey of Bouillon*, *Baldwin of Sebourg*, and the *Bastard of Bouillon*, to d'Outremeuse himself? The lack of direct evidence, for while claiming to have made many gestes and histories, he does not expressly state that he dealt with the cycle of the Crnsades.

As for the internal evidence, without overrating its value, it must be confessed that it points to single authorship of the trilogy, the *Mirror* and the *Travels*. What Paulin Paris writes of his anonymous minstrel of Liège, and Prof. Kurth of the chronicler, d'Outremeuse applies equally to our book of *Travels*. The opinions and idiosyncrasies found in them, their anti-clericalism, their cynicism and licentiousness, their relentless mockery of courtly love and religious enthusiasm, joined to a boundless admiration for physical strength and for impossible feats of arms, their cringing reverence for high rank, for wealth and sounding titles,

in fact, all their characteristics, mark them as the work of one man. The three seem to be by a single plagiarist who had read extensively in historical and geographical lore, who indulged in fantastic descriptions of the Holy Land, of Persia, India and Tartary, who adorned them with accounts of monstrous men and beasts drawn from Vincent de Beauvais' *Mirror of Nature*, and who mixed and disguised his borrowings with shameless audacity. It is beyond doubt that they were composed at Liége during the same period. Is it at all likely that two literary twin-brothers and forgers were busy side by side in that small Episcopal city? One argument against single authorship is the great aggregate bulk of those writings, which may be thought to lie beyond the power of a man who had to attend to his duties as an officer of the law courts. But the very uniformity of his sources and of his matter made it possible to use the same materials over and over again. A glance at the notes in the present volume will show how often one passage in the *Mauderille* duplicates another. On perusing the trilogy, and the *Mirror of Histories*, numberless cases of such duplication will occur. Let us single out two, which bear on d'Outremeuse's attitude to science and religion. On p. 122 of the *Travels*, a voyage of circumnavigation is described in which a man reaches his own country after going all round the world. Similarly, in the fourteenth-century Crusading epic, a party starting from Jerusalem reaches another forest of Ardennes and another castle of Bouillon at the other end of the earth (see note).

The almsgiving to beasts of p. 137 of the *Travels* is also alluded to in the epic. Here the Christians are blamed by a Saracen for giving to the poor the remnants of food that ought to be kept for dogs, and the abbot Gerard of St. Trond justifies the Christian practice.

Such examples show that, in many respects, the epic, the *Travels* and the *Mirror* are one, and we cannot but believe them to be by one hand.

III

POLITICAL SIGNIFICANCE OF THE TRAVELS

THE dedication of the *Travels* to Edward III, does not occur in any English text or in all the French ones. We print it from

Warner, p. xxix. It is also to be found in the *editio princeps* of the *Travels* (1725), p. 385, and in Halliwell's reprint of 1866, p. xi: Princepi excellentissimo, pre cunctis mortalibus precipue venerando Domino Edwardo, Divina Providentia Francorum et Anglorum regi serenissimo, Hibernie Domino, Aquitanie Duci, Mari ae ejus insulis occidentalibus dominanti, christianorum eufamie et ornatui, universorumque arma gerentium tutori, ac probitatis et strenuitatis exemplo; principi quoque invicto, mirabilis Alexandri sequaei, ac universo orbi tremendo; cum reverentia, non qua deceat (cum ad talem et tantam reverentiam minus sufficientes extiterint) sed qua parvitas et possibilitas mittentis et offerentis se extendunt, contenta tradantur.—To the most excellent prince, to be chiefly reverenced above all mortals, to the Lord Edward, by Divine Providence most serene king of France and England, lord of Ireland, Duke of Aquitaine, ruler of the sea and of its Western Islands, credit and ornament of Christendom, patron of all men at arms and pattern of probity and strength, also to the unconquered prince, follower of the wonderful Alexander, to be feared by the universe, the contents of this book are offered, not with fit reverence, for they would prove inadequate for such a great and noble object, but so far as the insignificance and power of the sender and dedicatory extend.

Sir G. Warner regards this as an interpolation, because it does not appear in the best manuscripts. To us it seems genuine, implicitly putting the King above his enemy the Pope ("above all mortals"), praising the world-conqueror Alexander, often mentioned in the *Travels*, and admitting the frivolous character of the book itself. It should be noted that the writer does not claim to have travelled or to be a subject of the English or French crown. Liége was an Imperial fief. If d'Outremense wrote this, he was no doubt paid for it.

The date when the *Mandeville* was finished cannot be later than 1371, as a manuscript bearing that date is said to be extant in Paris. If we accept the dedication as genuine, the year 1366, when King Edward repudiated the Pope's supremacy over the realm, is a probable one. It comes soon after 1362, for which see note to p. 146, l. 26. The reference to the peace of Brétigny (1360) in the *Hinerurius* would put it still further back. In 1366, Jean d'Outremeuse was twenty-eight years old, and Sir John Mandeville still had six years to live. If the *Travels* were part

of an anti-Papal campaign of popular agitation, they would be turned into English almost at once, for the Wycliffites knew the importance of addressing the people in their mother tongue. The choice of an English name for the imaginary protagonist of the *Travels*, and even the choice of an author of Liège for supporting the English policy against the Pontifical See, would be easily accounted for. Was not Jean le Bel, the chronicler and servant of Edward in his wars, a native of the Principality of Liège, and was he not one of the models and sources for d'Outremeuse's, as for Froissart's chronicles?

Our theory, first put forward in the *Quarterly Review* (April 1917), that the *Travels* are an anti-Papal pamphlet in disguise, rests primarily upon the allusions to the Papacy, eleven in number, contained in the text. Some of these do not allow of any definite conclusions, such as the four comparisons between the Pontifical dignity and various heads of other churches, the Patriarch of Constantinople (p. 11, l. 25), the Caliph of Muhammadans (p. 27, l. 10), the Patriarch of St. Thomas in India (p. 184, l. 21), and the Lobassy or Grand Lama of Tibet (p. 205, l. 17). Others hint, without open blame, that the popes have altered the rites of the Early Church: auricular confession is described as an invention of the Holy Fathers (p. 80, l. 16 and note), and they are said to have added to the text of the mass (p. 200, l. 3). The report that Athanasius was put in prison by a pope for composing his creed (p. 96, l. 27) can hardly be interpreted as complimentary to the Roman See. Much more aggressive than this is the passage about the quarrel between Pope John the XXIIInd and the Greeks (pp. 11-12). Accusations of pride and avarice are levelled against John, and the letter of defiance addressed to him is worthy of the Wycliffites. An open charge of simony is levelled at the Pontiff himself in the sentence: For now is Simon king crowned in Holy Church (p. 12, ll. 21-22, and see note). Slyer, though no less impudent, is the claim that the mendacious *Travels* have been "affirmed and proved" by Our Holy Father (p. 210, l. 17). The eleventh and last instance is open to dispute and a matter of hypothesis. A prophet is credited with the pronouncement that "Out of Babylon shall come a worm that shall devour all the world" (p. 73, l. 20). As no such sentence has been traced in the prophetic books of the Bible, we may suspect a Wyclifite war-cry against the world-power of the New Babylon or Rome.

Other allusions to religious matters, to the various sects of Christianity, to the beliefs of Jews, Muhammadans and heathens of various lands, must be read in the light of the statements discussed above, always remembering that the propagandist prefers innendo to direct statements, and that it was a dangerous thing to defy the power of the Church barefaced. It is not impossible that the account of Buddhist almsgiving to beasts (p. 137, ll. 5-36, and note) hides a satire on the doctrine of Purgatory and on the sale of indulgences. That certain savages delight to drink human blood and call it dieu (*i.e.* god, p. 129, l. 26) may or may not be a satire against the dogma of transubstantiation. Many similar cases are discussed in the notes. On the whole, they bear out the interpretation of the book as a more or less veiled libel against the Roman Church.

IV

THE TEXTS

A FULL enumeration of the manuscripts of the French original text of the *Travels*, listed by J. Vogels, will be found in Rochricht's *Bibliotheca Geographica Palaestinæ*, 1890. No critical edition is in existence. A reprint from two MSS. in the British Museum (Harley 4383 and Royal 20 B. x), with variants from others, is accessible in the Roxburgh Club edition. A modernised French text, cut down to about one-fifth of the original, is to be found in Bergeron : *Recueil des Voyages*, The Hague, 1735.

Dr. Vogels has proved the existence of two independent English translations of the *Travels*, testifying to their wide popularity in the country of John Wycliffe. Of these translations one, preserved in two MSS. (E. Museo 116 and Rawlinson D. 99 in the Bodleian), is called by him E.L. = Englisch Lateinisch or Anglo-Latin, as it is from a Latin version, and the other, E.F. = Anglo-French, is from the French original. The variations between several copies of the latter are so striking that they were long believed to be by several Englishers. But the method applied by Dr. Vogels seems incontrovertible. He assumes that no man is likely to mistranslate what has already been correctly interpreted. One convincing example occurs on p. 56, ll. 27-28. D'Outremeuse there describes the signs of the Zodiac as "signes du ciel," signs of the sky. The

Englischer misread "eygnes," swans, and wrote "Swannes of henene." That this blunder arose from the French is undeniable. No reviser or corrector could possibly have introduced it. It not only bears the stamp of an original translator, but of one who distinguished himself by his ignorance and stupidity. Another example is that on p. 72, l. 3. D'Outremeuse wrote about *nonains cordelières*, i.e. Franciscan nuns. The Englischer misread the e. as the numeral 100 and wrote "Nonnes of an hundred ordres." By these two examples the capacity of the original Englischer may be gauged. It is not surprising that his blunders should have invited emendation, and that more sensible and more cultivated scribes should have confronted his work with one of the many French copies and removed the worst faults. But the modern editor does not go to the *Mandeville* for accurate information; he wants the text as it came from the earliest translator's hand, testifying to the state of mind of the anonymous individual who first turned it into English, and to the wants and shortcomings of his fourteenth-century readers. Therefore he prefers the imperfect Cotton Titus c. XVI. version to the more correct Egerton 1982 printed by Sir G. Warner. For signes du ciel, the Egerton has: signez of þe firmament; the nonains cordelières it simply omits.

Sir G. Warner chose the Egerton MS. for three reasons:—
1. the Egerton was still unprinted, while the Cotton was accessible in the 1725 edition and in several reprints from that, e.g. Halliwell's (London. F. S. Ellis, 1866). 2. It is in a more Northern dialect, and therefore interesting to the philologist. 3. Its mistakes are fewer.—The former two reasons have lost their importance, since Sir G. Warner's edition is in print. The last is not convincing after Dr. Vogels has proved that the Egerton version is a composite one, accepting the main body of the text from Cotton, with minor variations, and filling a large gap (corresponding to p. 22, l. 3 to p. 41, l. 21 of the present edition) from the Anglo-Latin version discovered by Vogels. Cotton, then, although it has lost a few pages (our pp. 212–217), remains the only practically complete and consistent, as well as the most original text. An earlier pedigree of the various English texts, constructed by Dr. Nicholson and accepted by Sir G. Warner, is thus proved to have no foundation in fact.

We are then compelled to agree to the strange principle that the test of authenticity lies not in the correctness but in the very

excess of the blundering, for a demonstrably and intentionally misleading French original by the arch-romancer d'Outremeuse has been Englished by an ignorant and careless translator. Wherever the present editor felt tempted to correct the Cotton manuscript, he either found, on comparing with the two Brussels manuscripts and with the printed Harley text, that d'Outremeuse himself was responsible for the misstatement, or that the translator had erred through incompetence. Very few errors, pointed out in the notes, may be due to the copyist or copyists who intervened between the original and the Cotton MS. Even here, there can be no certainty, as the Englisher was quite capable of any lapse of spelling and grammar, in addition to the many fantastic mistranslations that are undoubtedly his own. A difficult problem is raised by the cases of words correctly rendered in one passage and misinterpreted in another. Can we believe that the same man knew the meaning of a French word one day and forgot it on the morrow? Other explanations are more probable. 1. His French manuscript might be faulty, as in the confusion of *signes* with *cygnes* or in that of *cordeleres* and *c. ordres*. 2. The context might help in one case, and hinder in another. 3. His slovenliness is so obvious, that it suffices to account for doubtful examples. For all these reasons, the task of the would-be improver is a hopeless one, and we had to confine ourselves to honestly supplying readers with the original data and to banish the fruits of our own wisdom to the notes. In this we took warning by the example of the learned Scheler, who closes his commentary on the *Bâtarde de Bouillon* with a sigh of regret at having too much normalised his text. No variants could be printed in the footnotes because the difference between the English MSS. is too great. The list of those MSS. has twice been printed by Dr. Vogels: once in his paper of 1891, and once in Roehricht. I have only seen those in London, Oxford and Cambridge.

As the first duty of a student who undertakes to edit a translation is to master its original, and as only a diplomatic reprint of the Anglo-French Harley 4383, supplemented by Royal XX B.x, with variants from Sloane 1464 and Grenville XXXIX., is accessible in print, I have copied Brussels 10420-5, a text recommended by Vogels as among the best, but full of crabbed abbreviations, and I have checked it with Brussels 11141, which is inferior, but in a plain hand. The Cotton version I have found faithful to the

Anglo-French Harley text, when the Englisher did not fall a victim to his peculiar weaknesses. The mistranslations are interesting in showing how slavishly, and with what complete disregard of both the French and the English idiom, the work has been done.

In Sir G. Warner's description of the Cotton MS. we have nothing to alter: "It is a small quarto measuring $8\frac{1}{2}$ by 6 inches, with 132 leaves. The text is written in a neat, well-formed hand, varying somewhat in parts (more especially at folio 119) but not enough to make it certain that more than one scribe was employed. The ornamentation is very simple. There is a large initial in gold, on a red and blue ground, at the beginning, and the other initials are in blue, filled in and flourished with lines in red. The text is divided into chapters by rubricated titles, without numeration." The date conjecturally assigned to it is 1410-1420. Although not a word is illegible, some letters are so much alike as to be practically identical: so e and t, n and u (mendiant may be read mendiuant, cf. mendif). Even e and o are sometimes hard to distinguish. A curl after final r often means nothing: clere' = clere. The question has been raised whether a crossed H should be read II or lle. We agree with Prof. Kern that the crossing in this case is of no phonetic or grammatical importance. It might have been altogether disregarded in copying.

V

THE SOURCES

THE sources of the *Manderille* have been traced by Sir G. Warner and Dr. Bovenschen, until all but a few pages have been proved to be stolen from some older book, and until all probability of the author having seen with his own eyes and described from his own experience has disappeared. It seems, then, as if nothing were left for following commentators to do but to repeat what has been said before them. This is not so. In their zeal for unmasking the plagiarist and in the fulness of their learning those two scholars have not been content to measure the extent of their author's reading. They have pursued many of the traditions collected by him to their remote origins in classical and Jewish antiquity, thus attributing to him a wider and more solid erudition than he

possessed. On the other hand, they have taken too little account of his familiarity with romances in the vernacular, especially those about the Crusades and about Alexander the Great. Finally, they have insufficiently stressed the use made by him of Vincent of Beauvais's encyclopaedia, both of natural philosophy (*Speculum Naturale*) and of history (*Speculum Historiale*). None of the three principal sources of the Travels, William of Boldensele's pilgrimage to the Holy Land, Friar Odoric de Pordenone's travels to Palestine and to the Far East, William of Tripoli's account of the Saracens (*De Statu Saracenorum*), is included in Vincent, but most of the other books, historical and scientific, plundered for the *Manderille*, have been excerpted by him. Where the commentators refer to Pliny, to Solinus, to Isidor of Seville, to Honorius' *Imago Mundi*, it is certain that d'Outremense never went beyond what he learned at school or could read in his encyclopaedia. If we fail to identify the exact wording of the passage in Vincent, we may assume that d'Outremense took liberties with his model or that he used a copy somewhat different from our present printed editions. The names of Vincent's authorities he found carefully noted in each chapter. The fabulous history of Alexander, e.g., is told in the *Mirror Historial*, Book IV. The *Historia Alexandri*, Justinus, Valerius, Quintus Curtius, Martianus, Orosius, the *Epistle of Alexander*, Seneea, the correspondence between Alexander and Didimus, are quoted in turn. This enabled d'Outremense to refer glibly to them all.

It is no less certain that, as a reader and writer of Gestes or romances, he knew some verse epics in Middle French, probably the *Alexander* edited by Michelant. It is nearly impossible for a modern commentator, provided with recent printed editions, to ascertain what particular versions of the legend, vernacular or Latin, in verse or in prose, d'Outremense may have followed besides his Vincent. When he departs from all known authorities, Dr. Bovenschen is inclined to surmise "oral tradition," and Sir G. Warner hesitates between lost sources and the author's invention. Now that we are acquainted with d'Outremense's vagaries, there is little doubt that the latter view is the correct one. Lost authorities are very unlikely to have escaped the minute and protracted search of a number of competent students. As for oral tradition, which is gradually losing its hold on the faith of scholars, there is no reason to postulate it at all. Judging from d'Outremense's known

methods, we must suppose the written sources as few as possible. Eugesippus-Fretellus's description of the Holy Places (*De Locis Sanctis*), John de Plano-Carpino on the Tartars (Book XXXI. of the *Mirror Historial*), are incorporated in Vineent. Extracts from other works must have been obtained in the Latin original. As has already been pointed out by Sir G. Warner (p. xl of his Introduction), all the sources of the *Travels*, except Boldensele and Odoric, occur in the list of authorities for d'Outremeuse's *Mirror of Histories* (p. xcix of the Introduction to it).

VI

THE ALPHABETS

OUR Cotton MS. contains four alphabets: one at the close of Chap. III., called Greek (p. 13); another at the close of Chap. VII., called Egyptian (p. 34); a third at the close of Chap. XIII. called Jewish (p. 73); and a fourth at the close of Chap. XVI., called Saracen (p. 92). A so-called Persian alphabet, missing in the Cotton MS. (p. 100), is inserted in the corresponding place in the Egerton MS. Facing p. 442 of Cordier's edition of Odoric is the facsimile of an "alphabet fantaisiste de la langue de Pentheux," from a *Mandeville*, whether printed or manuscript, French or Latin, M. Cordier does not say.

Sir G. Warner's comments are that (1) the Greek alphabet offers peculiar forms; (2) the so-called Egyptian is corrupt past recognition; (3) the so-called Hebrew is also corrupt; (4) the so-called Saracen is not Arabic, but has strong affinities with the Slavonic alphabet known as the Glagolitic, and is found in the *Cosmographia* of Aethicus. (References to: H. Wuttke, *Die Kosmographie des Istrior Aithicos*, etc., Leipzig, 1854, p. 85; Pertz, *De Cosmographia Ethici libri tres*, Berlin, 1853, pp. 150–184, and plate, p. 199.) (5) The so-called Persian cannot be identified, but is given by J. G. Eccard, *De origine Germanorum libri duo*, 1750, pl. IV., p. 192, from an unspecified MS. at Ratisbon. It there professes to be Chaldaic. This MS. contains six other alphabets, including the so-called Egyptian of *Mandeville*.—So far Sir G. Warner.

The whole problem is one that cannot be solved without comparing and classifying many facsimiles and photographs, an enterprise not easily achieved in the year of Our Lord 1920. Therefore

we here confine ourselves to stating its existence, and to asking some questions. Had d'Outremont any reason for collecting and reproducing all these alphabets? Why did the copyists and buyers of the *Travels* go to the trouble and expense of drawing and purchasing them? Was it on account of the connection between the Glagolitic alphabet, *e.g.*, and the Medieval heresies popularly traced to the East, and especially to the Bulgarians? Was it because the legend of Prester John of Pentexoire, as stated by Cordier (p. 440), served as a vehicle for allusions to contemporary polities and religion, as in the pamphlet from which a facsimile is reproduced in his *Odoric* (p. 441)? In brief, have the alphabets any bearing on the anti-Papal character of the *Mandeville*? One practical object of keeping half a dozen of them bound together in one volume might be to facilitate secret correspondence, as a common form of cypher in the Middle Ages was the mixing of various alphabets in the same text (Al. Meister, *Anfänge der modernen diplomatischen Geheimschrift*, 1902, p. 18). The objection to this hypothesis is that, if such documents had been in use, at least a few of them ought to have survived, to come under the notice of keepers of records and manuscripts. So far nothing seems to have been heard about them. Still the question remains, whether sympathisers with the *Mandeville's* heterodox views did not use its alphabets for secret intercourse.

NOTES

p. 1, l. 21.—The philosopher Aristotle (*Nic. Eth.* II. 7) and Cicero (*De Offic.* I. 25) praise the mean way. Pseudo-Methodius, ed. Saekur, 1898, p. 77 : “in medio terrae vivificans confixa et consolidata est crux.” He means Calvary, not, as others do, the Compass or the Sepulchre. Ps. lxxiv. 12 : “For God is my King of old, working salvation in the midst of the earth.”

p. 2, l. 30. *hath whereof*.—Gallicism : has the wherewithal, the means, *a de quoi*.

p. 3, l. 8. *wolle god*.—The Anglo-French Harleian text 4383 (II.) has a cut at the Papacy, writing “Mes sil plesoit a nostre seint piere lapostolle,” *i.e.* if it pleased our Holy Father the Pope, “qar a Dieu pleroit-il bien,” for it would well please God, that the lords were in agreement, etc.

p. 3, l. 14.—A general passage is a Crusade.

p. 3, l. 26. *Inde the lasse t the more*.—H. also mentions middle India, la moiene.

p. 4, l. 1. *I haue*.—H.: ieusse cest escript mis en latyn, *i.e.* “I should have written this book in Latin in order to be briefer. But, as many understand French better than Latin, I wrote it in French.” That the original text is the French we may accept as true. The Englisher probably did not understand the meaning of the conditional. He also altered the sense to suit his purpose. Hence the later belief that the same author wrote the same book in three different languages!

p. 4, l. 10. *mynde of man ne may not ben comprehended*.—Mistranslation. H. rightly has: “memorie de homme ne puet mye tot retenir ne comprendre.” Man’s memory cannot remember or understand everything.

p. 4, l. 12.—Apart from the hit at the Papacy, the prologue is a string of commonplaces from the literature of the Crusades, utterly hollow, and perhaps ironical. The land of promise was a common theme for parody. See Pöschel, *Das Schlafraffenland*, P.B.B. 1878, p. 420.

p. 4, l. 14. *ouer the see*.—The text is corrupt, through a gap. H.: par plusours chemyns il puet aler, par meer et par terre, solone les parties dont il mouera, dont luy plusours tourment tot a vn fyn.

Halliwell, 1867: to go to the City of Jerusalem, he may go by many Weyes, bothe on See and Lande, afre the Countree that he cometh fro: manye of hem comen to on ende.

p. 4, l. 20. *zif a man come from the west.*—Si quis ab occidentalibus partibus. The *incipit* of the Pilgrim's Text known as *Innominate*, published by Tobler, 1865. See Comte Riant, *Itinéraires à Jérusalem*, pub. Société de l'Orient Latin, série géographique, III. 1882.

p. 4, l. 23. *hungarye.*—The route followed by Peter the Hermit and by the First Crusade, as described in Albert d'Aix, in William of Tyre and in the Crusading epics, one of which, the *Chanson de Godefroi de Bouillon*, is the work of a troubadour of Liège, living in the late fourteenth century, perhaps Jean d'Outremuse himself. See preface, p. 12.

p. 4, l. 29. *Bougiers.*—H. : des Bougres, the Medieval French name of the Bulgarians.

Ibid. *Roussye.*—Interpreted by Sir G. Warner as Red Russia, i.e. Halicz or Galicia, long in dispute between Hungary and Poland.

p. 4, l. 31. *Nijlan*, Livonia.

p. 4, l. 33. *Cypron*: in Hungarian Soprony, in German Ödenburg.

Ibid. *Neiseburgh.*—Warner: “The place is no doubt the ‘praeedium Meseburch’ of Albert of Aix, I. 23 (p. 290), and the ‘Meeszburg’ of William of Tyre, I. 29 (*Recueil*, I. p. 67). This was situated on the Lintax or Leytha, and is now known as Wieselburg (Moszon, Hungarian). . . . Its position north-east of Ödenburg, and so out of the road to Belgrade, is additional evidence that Mandeville had no personal acquaintance with the route.”

p. 4, l. 33. *engyll town.*—An entertaining translation of the French name of Maleville, Latin Malavilla, i.e. Semlin, opposite Belgrade. Sir G. Warner refers to *Alt. Aq.* I. 6 (p. 274) and II. 6 (p. 303). Walter the Pennyless crossed the Save at Malavilla, not the Danube, as Mandeville suggests on p. 5, l. 2.

p. 5, l. 3. *goth in to Almayne.*—H. : naist en Alemaigne, rises in Germany, which is correct. Vogels (1886), p. 13, has traced this mistranslation to a misreading of *u* for *n*: vaist (vait, vadit, va) for naist.

p. 5, l. 11. *Marrok.*—C. J. Jirecek, *Die Heerstrasse*, etc., 1877, p. 99, states that the stone bridge crossing the river Marica at Cirmen is one of the few facts correctly mentioned by Mandeville,

the master of lies! Warner: "This reads like a confused reminiscence of *Alb. Ag.* I. 8 (p. 278), from which it appears that the 'lapideus pons' was not over the Morava, the right bank of which was reached by the Crusaders in boats, but over its tributary the Nissava, in front of the city of Nizh (the Ny of the French text and C.), now Nish."

p. 5, l. 18. *covered with gold*.—MS. Brussels, 10420-5: de coyvre doreis, *i.e.* of copper gilt. Boldensele: de aere . . . tota deaurata (1855, p. 30). The mistranslation is ingenious. On the statue, which stood from 543 to 1550, Sir G. Warner refers to Zonaras (XIV. 6), to Procopius (*De Aedificiis*, I. 2), to Nicephorus Gregoras (*Hist. Byzant.* VII. 12, 4). The cross on the orb was blown down in 1317. Boldensele and Bondelmonti (*Liber insularum Archipelagi*, ed. 1824, p. 122) saw the apple in its place. John of Hildesheim, 1878, p. 24, also describes the statue as holding its orb and threatening the Saracens in the East with its right hand. According to Ward, *Cat. of Rom.* I. 1883, p. 581, Turpin's chronicle describes a gigantic idol of bronze or copper (*auricaleo operata*) erected by Mahomet upon a seaside rock at Cadiz. In its right hand it holds a key, which will slip out of it whenever the king shall be born in France who is destined to restore Christianity throughout Spain. Mandeville's account is evidently coloured by romances of that type.

p. 5, l. 20. *appell of gold*.—B. 10420-5: doreis, *i.e.* gilt, a word obviously beyond the Englisher's linguistic capacity.

p. 5, l. 27. *tout he holt*.—B. 10420-25: le paix qui se tient, *i.e.* the dependencies of Greece. Mistranslation.

p. 6, l. 2. *Tunira*.—Boldensele, 1855, p. 31: "In hac saera urbe vidi ex mandato domini imperatoris magnam partem crucis dominicae, tunicam Domini inconsutilem, item spongiam, calatum et unum clavum Domini corpusque beati Johannis Crysostomi et plures alias sanctorum reliquias venerandas." Mandeville omits the saints and adds the crown and spear-head dear to the romances.

p. 6, l. 7. *Cipres*.—Boldensele (p. 33) saw the relic in Cyprus.

p. 6, l. 14. *In cruce fit palma*.—Isaiah lx. 13: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Sir G. Warner: "In the Septuagint, however, they are the cypress, the pine and the cedar (S. Jerome, *Comm. in Isaiam*; Migne, *Patr. Lat.* XXIV. 594).

. . . Bede adds box as the wood on which the title was written, the main upright being of cypress, the crossbeam of cedar, and the upright above it of pine (Migne, *Patr. Lat.* XCIV. 555). Mandeville's enumeration agrees with that of Jac. de Voragine (*Legenda Aurea*, 1846, p. 303), who quotes the monostich 'Ligna crucis palma, cedrus, cupressus, oliva ;' and his distribution of the materials follows the traditional lines (Gretser, *De Cruce*, 1734, I. p. 7) :

'Quatuor ex lignis Domini crux dicitur esse.
Pes crucis est cedrus ; corpus tenet alta cupressus ;
Palma manus retinet ; titulo laetatur oliva.' "

The palm-branch was carried as a sign of victory by winners in the Olympic games, but it appears as a piece of Christian symbolism in a Palm Sunday sermon in the *Blickling Homilies* : " þa baeron hie him [i.e. to Christ] toȝeanes blowende palmtwizum ; forþon þe hit waes Iudise þeaw, þonne heora cininȝas haefdon siȝe ȝeworht on heora feondum, t̄ lie waeron eft ham hweorfende, þonne eodan hie him toȝeanes mid blowendum palmtwizum, heora siȝes to wyorþmyndum " (quoted by A. V. Vincenti, on *Solomon and Saturn*, 1904, p. 59). Vincent de Beauvais, *Spec. Nat.* 1624, l. 13, c. 31, col. 968, refers to the Song of Songs, vii. 8 : "I said, I will go up to the palm tree, I will take hold of the boughs thereof."

p. 6, l. 25. *as the cros*.—H. : tant come le corps purroit durer. Mistranslation.

p. 6, l. 33. *on was ouercomen*.—H. : ascun auoit victorie, which means the opposite.

p. 7, l. 7. *discord t̄ strif*.—H. : descord only.

p. 7, l. 9. *ynaylled on the cros lyggyng*.—Mistranslation through omission. H. : Et sachez qe nostre Seignur fuist atachez a la croiz en gisant par terre et puis fuist dressez ouesque la croiz et ensi en dressant il soffry la pluis grande peine.

p. 7, l. 14. *seyth þat Adam was seek*.—Mistranslation. H. : Et dit eest escript qe quant Adam estoit malades, il dit a son filz Seth, etc.

p. 7, l. 23. *ruder his tonge t̄ graue him*.—H. : en la bouche son pierre et, quant larbre cresseroit et porteroit fruit, adonques serroit son pierre garry, i.e. the angel told Seth to put the seeds in his father's mouth, and that, when the tree would grow and bear fruit, then his father would be cured. The Englisher misinterprets the grammar and misses the point of the story.

p. 7, l. 24. *.ij. greynes.*—Three seeds then produce four trees. This characteristic piece of levity also occurs in Jean d'Outremeuse's *Mirror of Histories*, I. 1864, p. 320, where the story-teller clumsily attempts to mend his blunder by pretending that pine is otherwise called olive. Bovenschen (p. 213) traces Mandeville's version to two sources: the 68th chapter of the *Golden Legend*, for the four kinds of wood; another legend, printed by Wilhelm Meyer (*Abhandlungen der phil.-hist. Klasse der Kgl. bayr. Akad. d. Wissenschaft.*, Vol. XVI., 2nd part), for the three seeds. D'Outremeuse's *Mirror of Histories* darkly hints at an esoteric doctrine of an antediluvian book of Seth: "doctrine sens libre de l'escription Seth de son doit" (I. 1864, p. 321). The spot in the middle of the earth where Adam's skull lies buried, with the trees growing out of his mouth is Golgotha, called *τὸ σπαρίον* by the Byzantines (E. Sackur: *Sibyllinische Texte und Forschungen*, 1898, p. 43). The romance of the Saint Graal, summarised by P. Paris in *Les Romans de la Table Ronde*, I. (1868), pp. 228–236, says that a slip from the Tree of Knowledge, planted by Eve, was white before the conception of Abel, then green, and turned red after the killing of Abel. Three trees survive: the Tree of Death, the Tree of Life, the Tree of Help and Comfort. They bleed when cut with carpenters' axes. For the whole Legend of the Cross, Sir G. Warner refers to A. Mussafia, *Legenda del legno della croce*, in *Sitzungsber. Kaiserl. Akad. Wiens* (Vol. LXIII. 1870, p. 165), and to R. Morris, *Legends of the Holy Rood*, 1871. Wilhelm Meyer, *Abhandlungen*, as above, Vols. XIV. and XVI., is the principal authority.

p. 8, l. 4. *t gat . . . of Englund.*—Missing in the French original.

p. 8, l. 8. *crown of oure lord.*—The Brussels MS. 10420–5 says that part of the crown, one nail and the spear-head are at Constantinople, while other reliques are in France in the King's Chapel. Mandeville therefore confused the reliques seen by Boldensele in the East (nail) with those of the Crusading epics. According to L. Gautier, *Les Épopées françaises*, 2nd ed., Vol. III. (1880), pp. 308–315, Charlemagne on his passage to Jerusalem is reported to have obtained the crown, the nail, the chalice of the Last Supper, and drops of Our Lady's Milk, which he took to the altar of St. Denis. The Tunic and Spear Head appear in the version of the *Chevalier au Cygne*, published by Reiffenberg (P. Paris in Vol. XXV. of *Histoire Littéraire*). The Spear Head holds an

important place in the *Chanson d'Antioche*, ed. P. Paris, 1848, p. 165, etc. It is carried before the host to secure victory. Fierabras begins with a description of the reliques of the Passion. In the *Chanson de Roland*, the Spear Head is described as set in the hilt of Joyeuse, Charlemagne's sword (Bédier, *Légendes épiques*, I. (1908), p. 63). A piece of the True Cross is given to William of Orange (*ibid.*, p. 113). A relic of the Cross worn round the neck by Charlemagne is now the property of the Cathedral of Reims (*Le Temps*, Oct. 2, 1920).

p. 8, l. 11. *kynges Chapell*.—The romances took the reliques to the Imperial church in Aix la Chapelle. Mandeville cheerfully confuses this with the Sainte-Chapelle still extant in Paris, built from 1245 by King Saint Louis to hold the Cross and Crown sent to him from Constantinople by Jean de Brienne and by his successor Baldwin.

p. 8, l. 13. *Jewes*.—Brussels MS. : genevois, *i.e.* Genoese. St. Louis redeemed the reliques from the Venetians and Templars, who held them in pawn, not from the Genoese, still less from the Jews, whose name comes in through a characteristic blunder of the Englisher. Sir G. Warner refers to Count Riant's *Ecclesiae sacrae Constanti*, 1877-8.

p. 8, l. 14. *for a gret summe of syluer*.—H. : pur grant bosoigne dargent, *i.e.* because he was very short of money. Three mistranslations in four words.

p. 8, l. 16. *jonkes of the see*.—Sir G. Warner quotes Durandus (*ob.* 1333), “Et scias quod corona fuit de juncis marinis, sicut eam vidimus in thesauris regis Francorum, quorum acies non minus spinis durae sunt et acutae” (*Rationale*, VI. 77, ed. 1565, f. 344 b.). As no source is given for the three kinds of thorn used in the Passion, we may suspect that the author of *Mandeville* invented them in imitation of the three or four kinds of wood in the Cross.

p. 8, l. 24. *ȝouen to me*.—A brazen lie: neither d'Outremeuse nor Mandeville is likely ever to have owned such a valuable possession.

p. 8, l. 37. *ne in the hours pat it is jnne*.—Double mistranslation. H. : Qar, q̄i porte vne branche sur lui, il nad garde de foudre ne de tonoire ne de tempeste, ne la maison ou il est dedeins. Nul malueis espirit ne puet approcher en lieu ou il soit, *i.e.*: For whoever wears a twig about him need fear neither lightning nor thunder nor storm, nor the house that he is in. No evil spirit

may come near the spot where he is. On this superstition Sir G. Warner quotes Ovid (*Fasti*, VI, 129) :

“Sic fatus, spinam, qua tristes pellere posset
A foribus noxas (haec erat alba), dedit.”

p. 9, l. 7. *Barbarynes*: barberry.—Sir G. Warner refers to Folkard (*Plant-lore*, 1884, p. 243) for the statement that in Italy the Crown was believed to be barberry, the spines of which grows in sets of three.

p. 9, l. 8. *vertues*.—Brussels adds : et si faitomz de bon vergus dez fuilles, *i.e.* and good verjuice is made from the leaves, a typical piece of cynicism.

p. 9, l. 20. *Emperour of Almayne*.—Elster (*Kritik des Lohengrin*, P. B. B. Vol. X., 1885, p. 91) refers to Rückert's *Lohengrin* for the tradition that the Spear was obtained from the King of Burgundy by the Emperor Henry.

p. 9, l. 24.—The beginning of ch. iii. is from Boldensele; the mention of the transfer of St. Anna introduced from another passage of Boldensele. See duplicate, p. 58, l. 25.

p. 9, l. 31. *Enydros*.—Vineent de Beauvais, *Sper. Nat.* (1621), l. 8, c. 70, quotes Isidor: the stone enydros sweats out so much water that a fountain seems hidden in it. The sober Boldensele knew how moisture will ooze out of certain porous stones under the influence of the temperature ; Mandeville suppresses his scientific and sensible explanation and prefers the incredible. According to Mousket, the stone ran with oil, which is still better :

“Alueques si est li vasciaus
Mervillous et rices et biaus
Que nous apclons ydria.
Et sacies de fit qu'il i a
D'olio d'olive adies assés
Ia tant n'en prendra on son sés
En cel vasciel l'Aredeclin
Fist Dieux servir d'aige fait vin.”

(Itinéraires à Jérusalem, 1882, p. 119.)

See Raym. Beazley, *The Dawn of Modern Geography*, Vol. II., 1901, p. 138.

p. 9, l. 33. *take fro withjne*.—H : sanz ceo qe lem mette riens dedeins, *i.e.* without any more water being added inside. Mis-translation.

p. 10, l. 14. *Turropole*, etc.—Alb. Aqu. 1879, l. 4, c. 40, p. 417,

Turepoli, Pineenarii, Comanitae figure in the Greek Emperor's army.

p. 10, l. 19. *grete festes*.—The Aristotelia, mentioned by the biographer Ammonius.

p. 10, l. 28.—*Athos*, placed in the isle of Lemnos in line 11, now reappears on the Continent. What Mandeville here reports about Mount Athos is referred to Olympus in his sourcee Vineent de Beauvais (1524, l. VI., e. xxi., col. 383): “Isidor.—Athos mons Macedoniae, et ipse altior nubibus: tantoque sublimis, ut in Lemno umbram eius pertendat, quae ab eo septuaginta sex milibus separatur. . . . Comestor.—Olympus usque ad liquidum aera evadit, super quem literae inscriptae in pulvere per annum inventae sunt illaesae, et stetisse immobiles, ubi prae nimia aeris raritate nec etiam aves vivere possunt nec philosophi aseidentes absque spongiis plenis aqua aliquantum ibi manere poterunt, quas naribus apponentes crassiorem inde aerem attrahebant.”—Mandeville's concrete, individual narrative is a great improvement on Vineent.

p. 10, l. 34. *for to haue eyr*.—H : aier moiste, i. e. wet air.

p. 11, l. 5. *place for justynge*: the Hippodrome or Atmeidan.

p. 11, l. 21. *hermogene*.—The French original rightly reads Hermes, i. e. Hermes Trismegistus, a legendary sage, after whom the Hermetic or magical philosophy has been named. Roger Bacon, *Metaphysica* (ed. R. Steele, p. 8), states that from primeval times he prophesied the Virgin birth of Jesus. The legend of the disovery of the prophecy occurs in the *Golden Legend*, *Historia lombardica*, and in the *Metaphysica*: “In historiis legimus quod sub Hirene et Constantino Imperatoribus effossum fuit cadaver cum scriptura ista: Credo in Christum, sub Hirene et Constantino iterum me videbit sol” (ed. Steele, pp. 41–42). That the name of Hermes was in the Middle Ages connected with the heretical view that various religions or laws were equally legitimate appears from Guillaume de Tignonville's *Dits d'Aristote*, which belong, like Mandeville, to the fourteenth century: “Hermès . . . né en Égypte . . . devant le grand déluge . . . établit à tout le peuple de chaeun climat loi pertinente et convenable à leurs opinions . . . les constraint à garler la loi de Dieu, à dire vérité, à dépriser le monde, à garder justice et à acquérir leur sauvement en l'autre monde” (p. xx. of Leroux de Lincy's *Proverbes français*, Vol. I., 1859). That some pagans might foresee the coming of Christ was supported with Matt. xx. 30: they heard that Jesus passed by.

p. 11, l. 28. *Pope John the xvij*.—A Pope of Avignon, who

greatly increased the treasury of the Church. Edward III., to whom the *Travels of Mandeville* are dedicated, protected the Wycliffites, who leaned on the example of the Greek Church in their repudiation of the claims of Rome. The fictitious Greek letter of defiance is similar to epistles exchanged between Alexander and Darius in Valerius (ed. Kübler, 1888, pp. 47–48), and to fictitious correspondence published by Wattenbach: “Fausse correspondance du sultan avec Clément V.” (*Archives de l’Orient latin*, t. II., 1884, p. 297). It reappears in the anti-Romish *Beehive* of Marnix de Ste Aldegonde (p. 4 b of G. Gilpin’s English translation, 1636). See our own note on p. 3, l. 8. Sir G. Warner: “Much of what is here said of the religious tenets and usages of the Greeks is to be found in J. de Vitry, *Hist. Hierosol.* (ed. Bongars, *Gesta Dei per Francos*, 1611, pp. 1089–1091).” John XXII. was the Pope in the explorer Odoric’s time.

p. 12, l. 6. *therf bred*.—Unleavened bread. Mistranslation: the French text states that the Greeks use fermented bread for the sacrament.

p. 12, l. 11. *on vnioum*.—H.: Et si ne font qe vne envnction en baptisme, et ne font point darrein vnioum as malades.

p. 12, l. 22. *Simonye*.—H.: Qar au iour de buy est Simon roi coronnez en seinte esglise. The Englisher wipes out the satirical allusion to the Pope, here identified with Simon Magus himself. Simonia, being feminine, would be queen, not king!

p. 12, l. 26. *but it be cristemass euen*.—Agrees with H. Brussels has the opposite: et fuist la vigiel, even it were Christmas or Easter eve.

p. 12, l. 34. *of oure lord*.—H. adds: et eils q̄i les font raser le font pur estre pluis pleisantz a monde et as femmes, a touch characteristic of d’Outremeuse.

p. 13, l. 2. *dayes before Asschwendesday*.—H.: le sismaigne de quarresme carnem pernant, i. e. the first week in Lent, including carnival time and Ash Wednesday.

p. 13, l. 12.—D’Outremeuse’s zeal for collecting rare bits of knowledge may account for his inserting four alphabets into the Mandeville. But if he wanted to propagate heterodox views they might be used as cyphers among the initiated. The insertion of Greek letters into Latin alphabets was a common device for secret correspondence in the Middle Ages (Aloys Meister: *Anfänge der modernen diplomatischen Geheimschrift*, Paderborn, 1902). Fac-similes of Eastern alphabets used by heretics are to be found in

M. Gaster's Ilchester Lectures on *Greeko-Sluonic Literature and its relation to the folklore of Europe during the Middle Ages* (1887). Chaldaean writings and words occur in connection with occult lore in Arthurian romances (P. Paris: *Romans de la Table Ronde*, I., 1868, pp. 222, 345). Mr. R. Flower, of the MSS. department of the British Museum, kindly told me that no documents in the Mandeville cyphers were known to him.

p. 13, l. 18. *on this half.*—H. : nostre pais de eea. Les pays de par deça was a common name of the Netherlands.

p. 13, l. 24. *Nike*, Nicaea.—Chieuetout, Civitot, Lat. Cibotus is mentioned in Crusading literature :

“Passent le bras saint Jorge a petite navie
Le pui de Civetot qui vers le ciel ombrie,
Qui defors Nique siet plus de line et demie.”

(Chanson d'Antioche, ed. Paris, 1848, I., p. 22.)

Spruner identifies it with Hersek.

p. 13, l. 29. *Sylo*.—Boldensele: “Veni ad insulam Syo [i.e. Seios] ubi mastix crescit, et, ut, dicunt, nusquam alibi. Gummi est fluens de arboribus parvulis, punctura certi instrumenti in cortice apertis tempore oportuno” (p. 32). Mastic is used for making cordials.

p. 14, l. 1. *Pathmos*.—Boldensele is followed, except as to St. John's age, the manna in his tomb, and the stirring of the earth (Sir G. Warner). See *Golden Legend*, c. 9.

p. 14, l. 12. *translated in to paralys*.—That the saint's body should at the same time be in heaven and shake the earth above his grave is an inconsistency thoroughly worthy of d'Outremense.

p. 14, l. 22. *Paterane*.—Boldensele: “Inde procedens, multis insulis bine inde lustratis . . . perveni in ipsa minori Asia prope maris litus ad urbem Pataram, unde beatus Nicolaus traxit originem, et post ad Myram civitatem, ubi divino nutu postmodum fuit in episcopum ordinatus” (p. 33). For Myra, H. reads Marrea, hence C.'s Martha.

p. 14, l. 24. *wyn*.—Sir G. Warner thinks of the murrhina potio, i.e. drink out of precious cups of Pliny (*Nat. Hist.* XIV., 99). Poeulum murrheum (Sen. E. 119).

p. 14, l. 27. *Colcos*.—Colos is given by Halliwell and Warner as the Cotton reading. The author thought of the Colossus of Rhodes and of the Colossians of St. Paul (see p. 16, ll. 17-20). Brussels rightly gives Cos, the birthplace of Hippocrates, later

called Lango. The French original makes two islands of one, on account of the two names. Sir G. Warner : "This story of the daughter of Hippocrates, the physician of Cos, may possibly have been influenced not only by the prominence of the serpent in the cult of Aselepius, of which the island was a noted centre, but by the fact that Hippocrates had a son or grandson Draeo." The redeeming of an enchanted damsel by a kiss is known to Arthurian romance as le fier baiser, *i.e.* the hardy kiss :

"Certes, molt avroit grant honnor
Icil qui de mal l'estordroit,
Et qui le fier baissier feroit."

(*Li Biaus Disconçus*, ed. G. P. Williams, 1915, p. 6.)

The hero here is Guinglain, son of Gawain. Hartland, *The Science of Fairy Tales*, 1891, pp. 238–239, discusses stories of this type under the name of the Enchanted Princess. Kittredge, *Gawain and the Green Knight*, 1916, p. 210. Child, *English Ballads*, I., 1882, p. 306, on Kemp Owyne. In the continuation by Martín Juan de Galba of Martorell's *Tirant lo Blanch*, ch. ccxxv, in the 1904 facsimile of the edition of 1490, Mandeville's tale of the Lady of Lango is faithfully translated (Martínez y Martínez : *Martín Juan de Galba, coautor de Tirant lo Blanch*, Valencia, 1916.—J. Givanel Mas : *Estudio crítico de Tirant lo Blanch*, 1912, p. 117). As a possible source one may suggest the story of Perseus, who beheaded Medusa, killed a sea-monster and won a king's daughter as his reward. Hartland refers to Keats's *Lamia*, the source of which is in the *Anatomy of Melancholy*.

p. 15, l. 10. *whan the knyght*.—H.: quant le chinal le veoit si hideux, il fuy sa voie et porta le chivaler maugree luy sur vn roche, et de celle roche il sailly en la meer, et ensi fuist perduz le chivaler.—Mistranslation ; the Englisher mistook the horse, cheval, for a knight, chevalier, and thought that the knight was cast into the sea by the lady, instead of by the horse.

p. 15, l. 22. *schadewe of him in the myrour*.—Perseus saw the reflection of the Medusa's face in a mirror.

p. 16, l. 14.—If the tale of the Lady of Lango points a moral, it is against celibacy, and in agreement with p. 12, ll. 15–16.

p. 16, l. 22. *wynes*.—Boldensele, p. 33.

p. 16, l. 25. *be a place*.—H.: deleez la goulf, *i.e.* beside the gulf.

p. 16, l. 26. *Cathuallye*.—Satalia in the Middle Ages, originally Attalia, now Adalia.

p. 17, l. 6. *Ebbtere*.—H.: teste, probably right ; the head of

Medusa. Brussels, 10420-5 : bieste, possibly the origin of Cotton's adder or snake. Sir G. Warner has identified the story with the classic myth of the Gorgon's head. It is the Arthurian episode of the Laide Semblance, discussed by O. Sommer in *The Structure of the Livre d'Artus*, 1914, p. 19 : King Riom of Ireland, who holds all the earth down to the Terre des Pastures [Iceland?] says that no man can pass beyond the latter country until the Laide Semblance is removed from the stream where it was set by Judas Maccabeus, to show that he had conquered the earth so far. . . . He who removes it will have to carry it to the Gulf of Sathenie, so that it may never be seen. For its kind is such that all who see it with their eyes must be in peril.—In the Vulgate version of the *Livre d'Artus*, ed. by O. Sommer, Vol. VIII. (1913), p. 150, a fair lady asks Artus for a knight to remove the Laide Semblance “ce est uns cors formezi petit aus[s]i come uns enfes de trois anz, qui fu engendrez dun cheualier en une femme morte quil amoit par amors, et est en semblance de fame” (p. 158). Grex brings the Laide Semblance in a barrel to his lady, who has barrel and figure locked in a box of oakwood. Tempests never stop, and Arthur asks the advice of his clerks. Helias declares that the figure must be thrown back into the sea that surrounds the earth, in a place known to Merlin only. Merlin gets the box from the lady and throws it into the “go[u]ffre de Satellie.” There it still lies. When it emerges and beholds ships, they all are in danger of shipwreck.—Other versions have been listed : Benedict of Peterborough (ed. Stubbs, II. 195), Roger Hoveden (ed. Stubbs, III. 158), Walter Map (ed. T. Wright, p. 176), where it is named Henno cum Dentibus (Hartland, *Science of Fairy Tales*, 1891, p. 342). A summary is found in P. Paris, *Romaus de la Table Ronde*, II., 1868, p. 193. The connection with the myth of Medusa is obvious in Map: “Gorgoneum prae*tendit ostentum, obrigescunt miseri, vident instar Medusae malitiam.*” Quoted by Runeberg (*Études sur la Geste Rainouart*, 1905, p. 90), who also instances the Bataille Loquier (tête de Desramé), and Stricker's Daniel vom blüenden Tal. (*Hist. Litt. Fr.* XXX. 136). Runeberg holds that the legend was brought from the East by the Crusaders, and passed through various stages.—E. Freymond : Beiträge zur Kenntnis der altfranzösischen Artusromane in Prosa. *Zs. f. fr. Sprache, Abhandl.*, Vol. XVII., 1895.—J. Kohler : *Der Ursprung der Melusinenage*, 1895. The fairy Melusine was the ancestress of the house of Lusignan, the royal house of Cyprus.

p. 17, l. 6. *fleigh aboute*.—Both Brussels MSS. : remira[t] la citeit, *i.e.* viewed the city and the country. H. : remua, shook. The Brussels reading seems correct, Cotton mistranslates.

p. 17, l. 7. *sank down*.—C. follows H. Brussels MSS. : la . . . bieste . . . fondit en abeemez, the Laide Semblance sank into the deep.

p. 17, l. 13. *iiiij. othere bysschoppes*.—French MSS. *ijij.*

p. 17, l. 16. *hill of the holy eros*.—Stavro Vouni, near Larnaca (Sir G. Warner).

p. 17, l. 21. *segnd zenomyne*.—Sir G. Warner thinks of one Sozomenus, Bishop of Potamia, S.W. of Nicosa, mentioned in the chronicle of Machaeras (p. 43).

p. 17, l. 23. *castell of amoure*.—Bovenschen and Sir G. Warner identify this with chasteau du dieu d'amour, ancient Didymus, where St. Hilarion died.

p. 17, l. 26. *with Papions*.—Boldensele : “in venatione cum canibus et maxime domesticis leopardis” (p. 34). In the Chétifs, an episode of the epic of *Godfrey of Bouillon*, edited by Hippéau in 1877, the wolf Papion is a beast haunting the hills of Turkey and Persia. He carries away a nephew of the Saracen king Corbaran. He also figures in the *Conquête de Jérusalem* (ed. Hippéau, 1868, Introd. p. xvii). Sir G. Warner quotes J. de Vitry (p. 1101) : “Sunt ibi papiones, quos canes silvestres appellant, lupis acriores, continuis clamoribus de nocte ululantes,” and refers to the hunting-leopard or cheetah.

p. 17, l. 30. *all offere men*.—H. : vadlet, *i.e.* varlets.

p. 17, l. 33. *syten pere*.—H. adds: Et puis homme mette la mape del autre conste sur le pavement, *i.e.* and the cloth is laid on the other side, on the pavement. Jacques de Vitry reports that guilty Templars were sentenced “ad terram absque mappa eibum tenuem sumere” (*Hist. Orient.* 1597, p. 118). The statement in Mandeville may well be derived from this, as a joke characteristic of d'Outremeuse.

p. 18, l. 11. *Fons Ortorum*, etc.—Solomon's Song, iv. 15: A fountain of gardens, a well of living waters and streams from Lebanon. The reservoirs now called Râs el'Ain were traditionally connected with Solomon and with the above verse. Boldensele: “Perveniens in Syriam . . . applicui ad portum Tyri, quae nunc Sur vulgariter appellatur. Est autem Tyrus antiquissima civitas. Nobilissima et fortissima quondam fuit, nunc vero quasi destructa est. Portum vero ejus Sarraeni custodiunt diligenter. . .

Prope Tyrum est fons hortorum et puteus aquarum viventium. . . . Locus etiam ibidem ostenditur, ubi Dominus fideli Cananaeae misertus est, et prope, eo loquente ad turbas, sibi dictum est: Beatus venter, qui te portavit."—*I. e.* Blessed is the womb that bare thee, and the paps which thou hast sucked (Luke xi. 27).

p. 18, l. 21. *And rijj, myle.*—Eugesippus, *De distantia locorum terrae sanctae* (ed. Allatius, 1653, p. 106): "Oeto millaria a Tyro contra orientem supra mare Sarphen, quae est Sarepta Sydoniorum. In qua quondam habitavit Helias propheta; in qua et resuscitavit filium viduae, Jonam scilicet: quem prius ipsa hospitio receperat et caritative foverat et paverat. Sex millaria a Sarphen Sidon, civitas egregia, ex qua Dido, quae Carthaginem construxit in Africa. Sexdecim millaria a Sidone Berytus, opulentissima civitas."—Mandeville is more likely to have had this from Vincent de Beauvais, where it is reproduced.

p. 18, l. 22. *in sarept.*—Brussels, 10420–25: sarphon ou sarepte, correct. H.: Serphen en Sarepte, which the Englisher slavishly follows.

p. 18, l. 24. *Jonas the wydices sone.*—Jonah was traditionally identified with the widow's son revived by Elijah in 1 Kings xvii.

p. 18, l. 28. *Sayete.*—Sagitta in Vincent, the Middle French name of Sidon. Eneas and Dido would interest d'Outremeuse as heroes of romances.

p. 18, l. 36. *Joppe.*—Boldensele: ". . . urbem Joppensem vetustissimam, quam Jafet filius Noe creditur condidisse" (p. 36).

p. 19, l. 3. *Andromade.*—The fair Andromeda is here confused with the sea-monster from which Perseus saved her, through a careless reading of Vincent de Beauvais' chapter de monstribus marinis: "Bestiae cui dicebatur exposita fuisse Andromeda, ossa Romae asportata se oppido Judaeae Joppe ostendit inter reliqua miracula in aedilitate sua M. Scaurus, longitudine pedum 40, altitudine costarum Indicos elephantes excedente, spinae crassitudine sexquipedali" (*Spec. Nat.* 1624, l. XVII., c. c., col. 1300).

p. 19, l. 9. *Dacoun.*—H. eite Dacoun, the preposition de having become incorporated in the noun Aeoun. Boldensele: "De Tyro in una die veni per terram in Aecon, quae Aeri vulgariter dicuntur. Haec famosa civitas in pulchra planicie situata est supra mare; quae quondam Christianorum fuit et antiquitus Ptolomaida dicebatur. . . . Per Sarracenos destructa est" (p. 35).

p. 19, l. 15. *besyde the cytee of Akoun.*—Boldensele: ". . . prope Aecon vix ad quatuor miliaria supra mare a dextris est mons

Carmeli, non multum altus, . . . habitatio sancti Heliae, ubi et ordo Carmelitarum sumpsit exordium, . . . In hujus montis pede civitas erat quondam Christianorum, Caiphas nomine, nunc delecta" (p. 35).

p. 19, l. 21. *Cayphas*.—Albert d'Aix (V. 41, p. 460) is said by Sir G. Warner to have the same absurd derivation.

p. 19, l. 23. *Safire*.—Boldensele: "Non multum a monte Carmeli a sinistris est villa Safaram in quodam monte, ubi beati Jacobus et Johannes nati dicuntur; et in loco nativitatis ipsorum pulchra fuit ecclesia constructa" (p. 36).

p. 19, l. 27. *Scala Tyriorum*.—I Macc. xi. 59: "from the place called the ladder of Tyrus unto the borders of Egypt." ll. 27–28 missing in Cotton, supplied from Egerton and French original.

p. 19, l. 29. *Foss of Memnon*.—Vincent de Beauvais quotes Pliny, who reports that glass was discovered accidentally by sailors near Ptolemais at the mouth of the River Belus (*Spec. Nat.* I. VII., c. lxxvii., col. 474). Sir G. Warner notices that Josephus alludes to the monument of Memnon near the river, and to a concave spot, that yields vitreous sand (*B. J.* II. 10, 2). D'Ontremense seems to have added the allusion to the Gravelly Sea, which reappears on p. 181, ll. 19–29. In his *Mirror of Histories*, he writes: "En une terreur d'Acre at une sablon dont ons faite voire cleire et bon awec aighe de mere" (vol. I., ed. 1864, p. 294), i.e. in a territory near Acre there is a kind of sand from which clear and good glass is made with sea water.

p. 20, l. 5. *srelogh*.—Brussels 11141: souspiral; H.: espiral, i.e. spiracle or vent-hole.

p. 20, l. 8. *Gaza*.—H.: ceo est a dire cite riche. This derivation is from Isidore, *Etym.* (in Lindemann's *Gram. Lat.*, v. III., p. 462): Vocata autem Gaza, eo quod ibi Cambyses rex Persarum thesauros suos posuit, cum bellum Aegyptiis intulisset. Persarum enim lingua thesaurus Gaza nominatur (l. XV., c. i., § 16). The passage follows Boldensele, with additions from the Old Testament.

p. 20, l. 12. *of the beste*.—H.: des meilleurs. G.: milliers, agreeing with Boldensele and with Judges, xvi. 27.

p. 20, l. 17. *Cesaire*: Caesarea.—Sir G. Warner notices that Mandeville misunderstands Boldensele and reverses the positions of the towns along the coast. The order from south to north really is: Gaza, Ascalon, Jaffa, Caesarea, Athlit or Castellum Peregrinorum.

p. 20, l. 20. *Babloyne*: i. e. Babylon the little, near Cairo.

p. 20, l. 24. *Daire*.—Latin Darium, now Deir el Belah, south of Gaza. Here Haiton of Armenia begins to appear as a source, along with Boldensele.

p. 20, l. 29. *Achellek*.—Sir G. Warner derives this from Et-Tih, the name of the desert between Syria and Egypt, with a Turkish termination *lik*, which also appears in Calahelyk, p. 21, l. 15.

p. 20, l. 31. *Canopat*. Connected by Sir G. Warner with the town of Canopus and the Canopie branch of the Nile. See A. Ausfeld's note to his translation of the romance of Alexander, 1907, p. 138.

p. 20, l. 32. *Morsyn* “represents Mizraim, the Hebrew name for Egypt, in Arabic Misr, Mesryn” (Sir G. W.).

p. 20, l. 33. *Beleth*.—Boldensele: “Et primo procedens versus Babyloniam veni ad villam famosam et magnam, quae Belbeis nominatur” (p. 37). This town lies on the Ismailiyeh Canal, not near the kingdom of Halappee [Aleppo]. Mandeville might confound it with Baalbak, 35 miles north of Damascus (Sir G. W.).

p. 21, l. 1. *faire chirche*.—Boldensele: “ecclesia beatae Virginis in Babylonia, ubi ipsa cum Christo Jesu et Joseph, quando in Aegyptum de Judaea metu Herodis fugerat, aliquamdiu dicitur habitasse. Item alia ecclesia beatae Barbarae virginis, in qua corpus ipsius in parvo monumento marmoreo conservatur” (p. 39).

p. 21, l. 6. *aij. children in to the forneys*.—Daniel, i. 7: “Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.”

p. 21, l. 15. *fayr castell*.—“ubi est sedes Soldani in uno castro pulcherrimo prope Kadrum. Hoe castrum in monte est non alto, sed petroso; largum est et valde pulchris palatiis decoratum. Dicitur quod continue, pro diversis ipsis Soldani servitiis et custodia ejus, in ipso castro commorentur circa sex milia personarum, quibus quotidie de curia victualia ministrantur” (p. 37). The citadel is El-Kalah. “Sunt autem Kadrum et Babylonia duae civitates multum magnae, parum distantes et quasi contiguae. . . . Babylonia vero sita est super ipsum fluvium sine medio” (*ibid.*).

p. 21, l. 20. *I duelled with him*.—Pure fiction: that the loves of Saracen princesses were offered to Christian warriors is a

commonplace of the romances, occurring in the *Chétij's*, etc. In Lucian's *Vera Historia*, the traveller refuses to marry the daughter of the King of the Moon.

p. 21, l. 25. *lord of v. kyngdomes*.—William of Tripoli, *De statu Saracenorum*, cap. 19 [Melee elvahet Bondogar]: “sibi quinque subiugavit regna, in quibus solus dominatur et regnat, regnum Egyptiorum, regnum Jherosolimitarum, olim David et Salomonis, regnum Syrie, cuius caput est Damascus, regnum Alapie in terra Emach” [Math., p. 21, l. 31, the Hamath of the Bible, now Hamah, 100 miles N. by E. of Damascus], “et regnum Arabum, olim Moab et filiorum Ammon.”

p. 22, l. 3. *he holdeth Calyfes*.—H.: Et ouesqe ceo il est Califfes. The Englisher mistakes the Caliph's dignity, here equalled to a king's, for a realm or territory. Well-informed medieval writers compared the Caliph to the Pope and the Sultans to the Kings of the West. See note to p. 27, l. 10.

p. 22, l. 6. *firste soudan*.—The first part (*i. e.* 14 out of the list of 16) has been traced to its source in Hayton's *Liber de Tartoris* (c. 52, 53) by Bovensehen and Sir G. Warner. The last two, Melechmader (p. 23, l. 19) and Melechmadabron (p. 23, l. 21), do not appear in Hayton and cannot be identified. They may very well be fictitious. We borrow Sir G. Warner's list: 1. Zaroeon (Siracon in *Will. of Tyre*, XIX. 5) is Sheerkooch, *d.* 1169.—2. His nephew (not son) Saladin, the hero of the Crusading poems, and especially of the *Pas Saladin*, a rhymed account of a tournament (p. 22, l. 11: the passage þat Sahaladyn ne myghte not passen), *d.* 1193.—3. Boradyn (noradin in Brussels 10420–5), Saladin's son, El-Afdal Noor-ed-deen, never reigned in Egypt.—4. nevewe, possibly Melik-el-Kámil.—5. Melechsalaun, Melik-es-Salih, *d.* 1249.—6. Tympieman (Timqueman, Brussels 10420–5), Hayton's Turquimanus, a Tureoman, and emir of Mamelouks, named El-Mo'izz Eybek.—7. Cachas, named Kutuz, wrongly described as Meleemes by Hayton.—8. Bendochdare, known to the West as Beybars or Bibars, defeated St. Louis, *d.* 1277.—9. Meleschsach, *i. e.* Melik-es-Sa'eed was his son.—10. Elphy is Melik-el-Mansoor Kaláoon.—11. Mellethasseraf, Melik-el-Ashraf Khaleel.—12. Melechmasser, Melik-el-Nasir Mohammad.—13. Guytoga (Hayton's Guiboga) Melik-el-Ádil Ketbooghá, identical with Melecheadell.—14. Iachyn, Melik-el-Mansoor Lageen, identical with Melechmanser.

p. 22, l. 14. *Comayuz*.—Slaves from Cumania are said by

Hayton to have been the first mameluks of Egypt. The Egerton MS. calls them ‘þe comoun pople.’

p. 23, l. 17. *Mountrivall*.—Scribal error for Montroyal, also called Karak.

p. 23, l. 22. *þo contrees*.—Here Dr. J. Vogels (Mand. 1886, p. 15) edits an interpolated Latin letter, supposed to be from Melechmandabron's son to the then Pope, from two French MSS. (Bibl. Reg. 20 B.X and Sloan 560), and from two Latin ones (V. 96, Eg. 672). The text is corrupt and the translation doubtful.

Cuius (*viz.* Melechmandabron's) filius senior, Melechmasser nomine, scripsit litteras summo pontifici, tenorem qui sequitur continentibus :

“Balthazarday, illustris regis filius, soldani Babiloniorum, Assyriorum, Egyptiorum, Amaricanorum, Medorum, Alexandrinorum, Parthorum, et Ethyopum, Constantinus de Jerico, prepositus terrestris paradisi custosque sepulture crucifixi, rex Jerosolomitanus, Affrice et Asie, dominus Barbarie, ab oriente usque ad occidentem, rex regum et princeps principum, nepos deorum; standardus Machometi, dominus ab arida arbore usque ad flumen paradisi et ad montem magnum Ararath, timor et angustia inimicorum, interfector christianorum, consolatio paganorum, transfixio loricarum—magno sacerdoti Romanorum gratiam, quam palpitat queritando et salutem, quam visitando meretur. Ortodoxi fundamentum fidei christianorum, robur discretorum, fortitudo prudentium; hoc omnia in capitibus tui cellula quasi thesaurus requiescunt; memoria vero tua strepit, incipiens vacillat, obedescit stulticia. Qui pater diceris, et filiis tam inaudita mala machinaris! Tu enim et philippus franeorum rex, et alii reguli in baculo arundinis confiditis, spem vobis ponentes, que velut stuppa ineensa evanescit et uno flatu consumitur. Nam quicquid contra nos molliendo poteritis cogitare, totum animi matura deliberacione pervidimus, non timemus. Qualis enim pater es tu, qui filios non morte naturali, sed subita perire compellis? An putas, quod sagittis et pharetris careamus, in quas filios tuos mittere non formidas, ut eas in se recondant et vivaces animas sic morti tradant? A quo subversa est preciosissima civitas Jerusalem? A quo funditus destructa est civitas Achon potentissima? A quo desolata et deleta est Tripolis famosissima? Nonne CCCLV. civitates nobis subiecimus, quas famuli olim crucifixi rexerant? Tu filios in mare procellissimum, ubi flumina furiunt, ire compellis; sed tu ipse non sequeris, in arido stas et stultos pauperes in flumine mergis. Vere simplices sedueis, sed ipse non

antecedis. Pater quidem nomine, sed non re nuncuparis. Sufficiat ergo tibi te sic more Turcorum conducere. Attamen si terram nostram desideras, ecce Achon et Tripolim filiis tuis aperiens et reparare concedimus taliter, ut sint nobis perpetui censuales. Consulimus itaque, ut dominum tuum, si potes, primo invoces, ut per nos numerus martirum impleatur, et ut iuvenes renascantur, qui patrum eruorem vindicantes ad nos properent penam consimilem recepturi. Nichil enim aliud quam sanguinem christianorum querimus, quem sitimus. Consule igitur tibi ipsi, qui prudens diceris, et salva iam morti expositos—alioquin occisor eris et seductor simplicium—quod ipse nature a te demon graviter requirit. Quem nobis posse rebellare credis, cum tota gens tua respectu nostre multitudinis sit quasi gutta maris?

“Datum babilonie anno nativitatis nostre XXXIX°, regni vero nostri XX°.”

Melechmandabron's elder son, named Melechmasser, wrote a letter to the Sovereign Pontiff, the import of which is as follows:

“Balthazarday, son of the illustrious king, the soudan of the Babylonians, Assyrians, Egyptians, Amarians, Medes, Alexandrians, Parthians and Ethiopians, Constantine of Jericho [!] provost of the Earthly Paradise and guardian of the Sepulchre of the Crucified, king of Jerusalem, of Africa and Asia, lord of Barbary from East to West, king of kings and prince of princes, offspring of the gods, standard of Mohamet, lord from the Dry Tree to the river of Paradise and to the high hill of Ararath, terror and threat to the enemies, killer of Christians, comfort of paynim, piercer of harnesses,—to the High Priest of the Romans sends such grace as he trembles to beseech and such greeting as he deserves on a visit. The foundation of the true faith of Christians, the strength of the cautious, the bravery of the discreet, all these repose, like a treasure, within the hollow of thy head. Yet thy memory resounds, it begins to shake, stupidity devours thee. Father art thou called, and for thy children thou preparest such unheard-of evils! For thou and king Philip of France and other kinglets put your trust in a staff of reed, raising to yourselves a hope that vanishes like burning tow and is consumed with one breath. For whatever you may scheme and imagine against us, we perceive it all in the clear thoughts of our mind, nor do we fear. What kind of father indeed art thou, to drive thy sons to a sudden, unnatural death? Believest thou us to be short of arrows and quivers, that thou shrinkest not from sending thy sons against them, to hide them in their bodies and so

deliver their living souls to death? By whom has the most precious city of Jerusalem been overthrown? By whom has the powerful city of Acre been razed to its foundations? By whom has far-famed Tripoli been laid waste and ruined? Have not we subjected three hundred and fifty-five towns, formerly built by the servants of the Crucified? Thou forcest thy sons into a stormy sea, where streams are raging, but dost not follow thyself; thou stayest on dry land, and drownest poor fools in the stream. Truly thou misleadest the simple, but dost not go first. Father art thou called in name, but not in deed. Let it suffice thee therefore so to behave in the manner of the Turks. If however thou desirest our land, lo, we shall open Acre and Tripolis to thy children and allow them to restore them, provided they are our tenants for ever. We accordingly advise thee first to call on thy Lord, if thou canst, that the number of martyrs may be increased by us, and that young men may rise again and, in revenge for the killing of their fathers, hurry towards us to receive similar punishment. For we want nothing more than the blood of Christians, and we thirst for it. Be advised, therefore, thou that art called wise and save those now in danger of death, otherwise thou wilt be a murderer and seducer of simple folk, even the spirit of nature earnestly entreats thee to it. Who dost thou think can resist us, as all thy people, compared to our multitude, are as a drop in the sea?

"Given at Babylon [Cairo] on the 39th year of our birth, and on the 20th of our reign."

The Philip of this mock-heroic epistle can only be Philippe Auguste, who fought Saladin in the third Crusade.

p. 23, l. 23. *mo jan xx. Mill.*—This military information is from ch. 50 and 51 of Hayton; only Hayton gives the number of men under each amuratus, or emir, as one to two hundred. Mandeville boldly doubles the figure!

p. 23, l. 26. *ben all weys at him.*—H. : sunt totdis a luy. Gallicism, meaning: they always belong to him.

p. 23, l. 30. *be the cytees t be townes.*—H. : par les eites et par les villes, meaning: about the cities and towns.

p. 23, l. 31. *.iiij.*—Scribal error for *iiiij^c*.

p. 23, l. 32. *.v.*—Scribal error for *v^c*.

p. 23, l. 33. *als many taketh.*—H. : Et atant prent luy admirai, and as much (pay) takes the emir, etc.

p. 24, l. 2. *.iiij. wyies.*—Will. of Tripoli, c. 21: [Bondegar]: "Coniugium landat, quatuor habens uxores, quarum quarta est

christiana iuvenula Antiochena, quam semper secum circumducet" (ed. Prutz, p. 588).

p. 24, l. 7. *paramours*.—The substance of this passage, down to l. 18, has been traced by V. Chauvin to ch. ii. of the Book of Esther (*Le prétendu séjour de Manderille en Égypte*, Wallonia, 1902, pp. 237–242). Bovenschen was greatly impressed by the air of truthfulness of these indecent jokes!

p. 24, l. 19. *tartarie*, tartaire : *camaka*, canoës, rich medieval cloths of silk.

p. 24, l. 28. *here armes lift vp*.—This dramatic scene is from the Crusading epics, but I have mislaid the reference.

p. 24, l. 31. *but þat he*.—H. : Et auxint nul estrange vient devant lui, q̄i lui fasce ascune requeste, q̄il nel otroie, pur quoi q̄il soit resonable et ne deuient contre sa loi. The reading of the two Brussels MSS., although so corrupt that I have to modernise it, is more grammatical : Aussi un étrange messager ne vient devant lui qui lui fasse requête qu'il ne lui octroie, pourtant qu'elle soit raisonnable, etc.; *i.e.* No messenger from abroad appears before him to make a request without it being granted, provided it is sensible and not opposed to his law. The Cotton version makes no sense.

p. 24, l. 34. *seyn þat noman*.—Brussels 10420–5 : Car ilh dient que nus ne doit venir devant princez qui neu valle myel et doit estre plus lyes au departir de sa presence que al venir devant ly. For they say that none ought to come before the prince without being better off, and [that people] ought to be gladder on leaving his presence than on appearing before him. Cotton makes no sense.

p. 25, l. 1. *Babylome*.—After Boldensele, p. 38–39 : "Turris Babel a filiis Noë incepta in loco propinquō asseritur, ubi humanum labium confusum est. Locus autem desertus dicitur et quasi inaccessible propter ferarum crudelium et venenosorum animalium ibidem commorantium multitudinem numerosam." The desolation of Babylon, announced in Isaiah xiii. 19–22, was turned by heretics against the Church of Rome. Adso (*De ortu et tempore Antichristi*, ed. Sackur, 1898, p. 107) prophesies that Antichrist shall be born in Babylon. See p. 73, l. 19.

p. 25, l. 23. *the ydoles t the simulacres*.—A covert attack on the worship of images of saints.

p. 25, l. 27. *cc. cubites*.—Honorius Augustodun., *Imago Mundi* (Migne, v. 172, col. 125, l. 1., c. xv.) : "Cuius muri latitudo est 50 cubitorum, altitudo ducentorum cubitorum, ambitus civitatis quadringentorum octoginta stadiorum."

p. 25, l. 31. *he departed þat Rynere*.—Sir G. Warner traces this story to Herodotus (I. 189), who tells it of the Gyndes, while Sanudo (p. 55) transfers it to the Ganges.

p. 26, l. 2. *not the grete Babiloyne*.—Boldensele is again followed and padded out with geographical commonplaces.

p. 26, l. 14. *Methon*.—Brussels 10420-5 adds: ly payens lappeſſent Jathrib, which Bovenschen spells Jathreb and describes as an earlier name of Medina. The form Methone (Mothona) is from the Alexandrian romances (see Ausfeld: *Alexanderroman*, 1907, p. 132, fn.).

p. 26, l. 17. *Musketh*.—Boldensele: “ . . . eorpusque ipsius perditissimi pseustis [Greek for liar, a compliment carefully omitted by Mandeville, the friend of Infidels] sub soldani diligentissima custodia in civitate, quae Meea dicitur [the Middle Ages believed Mahomet's shrine to be at Mecca], sita in deserto Arabiae de Babylonia circa 25 diaetas in pulchra ipsorum ecclesia quam musquet vulgariter dieunt ” (p. 38). Mezehita (mesehita) occurs as the Latin for mosque (Bédier, *Légendes épiques*, III., 1912, p. 314). Mandeville elsewhere has the form Moseah (on p. 152, l. 11).

p. 26, l. 31. *Botron*.—Sir G. Warner quotes Eugesippus: “Arabia jungitur Idumeae in confinibus Botron” (p. 993), and places this at Bostra, now Bosrah, about eighty miles south of Damascus.

p. 27, l. 4. *Theophilus*.—The hero of the miracle of Our Lady, Will. of Trip.: “ . . . Mesopotamiam . . . in qua civitas metropolis Zaram, quam habitat Abraham, quoniam dictum est ei a Domino, Gen. XII°: Egressere e terra et de cognatione tua et de domo patris tui, de qua civitate fuit glorusus doctor Effrem et etiam Theophilus, quem virgo Maria de manu enimici liberavit ” (ed. Prutz, 582). Ephrem Syrus lived in the fourth century.

p. 27, l. 10. *Califfex*.—This word, which was a stumbling-block to the Englisher on p. 22, l. 3, is rightly interpreted as successor of Mahomet by Will. of Tripoli (p. 581 of Prutz's ed.), and was in the Middle Ages applied to the pope of Infidels:

“ Califfex parlement
La où li apostoles Califles les atent.”
(*Chanson d'Antioche*, 1818, II., p. 61.)

“ Califles lor sermone, qui bien fu escoleſ ;
C'est li maistre apostoles de lor actorités.”
(*Chévalier au Cygne*, éd. Hippéau, II., 1877, p. 79.)

p. 27, l. 13. *Baldak*.—Will. of Trip.: “Transit hostis [Hebbis =

Abdallah Abu l'Abbas (750–54)] ultra fluvium ad terram, que olim fuit regnum Caldeorum, nulloque resistente bellatore ad regum civitatem Baldach, que Suzis olim nominata est, quam edificavit Nabucodonosor, pervenitur ibique dictus princeps.”—“Baldach, in qua regnavit Assuerus et regina Ester et sanctus Daniel vidit revelationes miras et divinas” (ed. Prutz, p. 582). Sir G. Warner identifies Susis with Shushan.

p. 27, l. 17. *iiij. Calyffeez*.—Will. of Trip.: “tres calife, unus in Baldach, alias in Marroch, tertius vero in civitate prefata [*i.e.* Carre = Cairo]” (ed. Prutz, p. 583). H.: “Il soleit auoir en temps passez iii. Califes. Cis Darrabiens et de Caldiens demorroit en la cite de Baldak desuisdit ; et a Cair delez Babiloigne demorroit le Califfe des Egipciens : et au Marrok sur la meer doccident demorroit le Califfe des Barbariens et de Africaux.”—The error is the scribe's. Read: The caliph of Arabia and Chaldea dwelled in Baldach; at Cairo dwelled the Caliph of Egypt; in Morocco on the Western Ocean dwelled the Caliph of Barbaresques and Africans.

p. 27, l. 23. *Sahalalyn*.—Will. Trip.: “ipsum suum calife, qui auctoritate Macometi vndeatur esse maior, permit et sedem calife in Egypto evertit” (ed. Prutz, c. xiv.). Mandeville goes beyond his authority, a common practice with d'Outremeuse.

p. 27, l. 29. *Gyson sonytyme clept Nyle*.—Medieval geography believed that the Euphrates, one of the four springs of Paradise, ran under the Red Sea and reappeared in Egypt as the Nile. A. Ausfeld, *Alexanderromam*, traces this to Pausanias (II. 5. 2) and to Philostratos (*Vit. Apoll.* I. 20. 2) (p. 156 of Ausfeld). Boldensele repeats it (p. 39). Bovenschen quotes Honorius Augnstdunensis, *Imago Mundi*: “Geon qui et Nilus iuxta montem Athlantem [Mandeville's Aloth] surgens, mox a terra absorbetur, per quam occulto meatu currans, in littore rubri maris denuo funditur, Aethiopiam circumiens per Aegyptum labitur, in septem ostia divisus, magnum mare iuxta Alexandriam ingreditur” (Migne, *Patrol.* 172).

p. 27, l. 31. *signe of Cancer*.—The four dates for the Flood, Cancer, Leo, Libra and Virgo, are given in Pliny, 5. 57, 5. 90, 18. 167, quoted by Bovenschen.

p. 28, l. 7. *þei entren betwene thise ryueres*.—Nonsense. Pliny: “revocatur intra ripas in libra” (5. 57). H.: adlonges elles entre dedeins ces riueres. Meaning: when the sun is in Libra, the river shrinks back into its banks.

p. 28, l. 15. *Morckane*.—Mauritania. Mandeville sends the Euphrates all the way to Morocco before letting it merge in the Nile!

p. 28, l. 18. *Sikonges*.—H.: sigoignes.

p. 28, l. 19. *Egypt is a long contree*.—Boldensele: “Et secundum quod Aegyptus oblonga patria est et in aliquibus partibus constricta propter desertum siccum latera ipsius ambiens et comprimens, de eujus natura etiam ipsa Aegyptus est, nisi quod in quantum exuberante fluvio vel naturaliter vel artificialiter conducto visibiliter fertilis efficitur. . . . Rarum pluit in ea” (p. 39). The other source is Hayton, c. 54.

p. 28, l. 24. *large of lengthe*.—H.: tant est ly pais largez. The whole sentence means: Egypt is no wider than the stretch which the floods of Nile serve to fertilise, or than the waters can spread over the land.

p. 29, l. 6. *heighte . . . lowness*.—H.: la haute qest vers Ethiope, et la basse qest vers Arabe. Cotton's nouns make no sense.

p. 29, l. 12. *Coston*.—Sir G. Warner guesses at Kus on the east bank of the Nile, a little below Luxor and at Kosseir, the port opposite to it on the Red Sea.

p. 29, l. 13. *cytee of lybye*.—H.: terre de Libie. Probably the scribe's mistake. Read: contree of lybye.

p. 29, l. 18. *more þan two so moche*.—H.: pluis de ii tant desert. Meaning: more than twice so much of desert?

p. 29, l. 20. *it hath wel*.—H.: y ad bien, meaning: there is about twelve days' travelling in the desert. Gallicism.

p. 29, l. 22. *blake as the Mowres*.—Egerton adds: and þat þai hald a grete bewtee, and ay þe blakker þai er þe fairer þam think þam. And þai say þat, and þai schuld paynt ane aungell and a fende, þai wald paynt þe aungell black and þe fende qwhit. And, if þaim think þam noȝt black ynough whan þai er borne, þai vse certayne medecynes for to make þam black withall.—Although this passage is wholly in d'Outremeuse's manner, it does not occur in the French texts known to the editor. The medicine to blacken the complexion is used by Maugis the enchanter in the *Four Sons of Aymon*. In the Alexander romance, the dark queen Candace writes to the Macedonian that the minds of her people are lighter than the brightest among the Greeks (ed. Ausfeld, 1907, p. 97). Jacques de Vitry: “nos autem nigros Aethiopes turpes reputamus, inter ipsos autem qui nigrior est, pulchrior ab ipsis judicatur”

(*Hist. or.*, ed. 1597, p. 215). John of Hildesheim writes of the black Nestorian heretics: "Et in ecclesiis suis depingunt Christum et matrem eius et beatum Thomam nigros et diabolos albos in despectum alborum" [text: *aliorum*], ed. 1878, p. 25.

p. 30, l. 1. *Nota*, etc.—This seems to have been interpolated from the margin, as it occurs neither in Brussels nor in H.

p. 30, l. 3. *holy heremyte*.—Sir G. Warner: "St. Antony, whose encounter with a satyr is described by St. Jerome in his *Vita S. Pauli*" (Migne, 23, 23). *The Golden Legend*: Mapes, *Nug. eur.* 2, 15: Gervas Tilb., *Ot. Imp.*, l. 18, are also given as possible sources. The salvation of this monster is a parallel to that of Hermogenes on p. 11, l. 16, and to that of Job the paynim on p. 197, l. 9.

p. 30, l. 4. *þat is to seyne*, etc.—This explanation is missing in the original, and may have been inserted by the Englisher. The monster is called a satyr and faun in Vincent de Beauvais, *Spec. Nat.*, l. XXXI., c. cxxvii.

p. 30, l. 17. *And sit is the hede*.—This seems a bold invention, after the manner of d'Outremense.

p. 30, l. 23. *Fenix*.—The source of this legend is in Pliny (X. 3); it became known to the Middle Ages through the *Physiologus*.

p. 31, l. 6. *And the tayll is ȝelow t red*, etc.—H.: et la cowe reget [reietz, 8.] de trauers de jaune et de rouge. Meaning: and his tail is striped across, yellow and red. The Englisher probably read *royé*, *royé* as *rejeté*, and translated it as east again!

p. 31, l. 11. *Emerawdes*.—Boldensele: In superioribus Aegypti est vena smaragdina, unde ibidem smaragdi melius et in meliori forma habentur, quam in alia mundi parte (p. 41 of 1855 ed.).

p. 31, l. 14. *myzs*.—Halliwell, 1866, reads Myrs; Pollard, 1900, mires. H.: sorez = mice. Sir G. Warner traces this to Pliny (IX. 179): quippe detegente illo musculi reperiuntur.

p. 31, l. 20. *coueren hem*.—Brussels, 10420-5: couuent, i.e. hatch them. H.: les coeurent, followed by Cotton.

p. 31, l. 34. *in a bascat*.—Brussels, 10420-5: en une trocke. Brussels, 11141: tresque. Egerton: on a clustre. Godefroy explains troche as "assemblage, faisceau, masse, troupe, quantité."

p. 31, l. 37. *the appull tree of Adam*.—While the slave-market and incubator are from Boldensele, the information regarding the miraculous fruits rests on a confusion with Jacques de Vitry,

Hist. Hier. c. lxxxvi.: Sunt ibi aliae arbores poma pulcherrima et citrina ex se producentes, in quibus quasi morsus hominis cum dentibus manifeste appetet; ed idecirco poma Adam ab omnibus appellantur. . . . Sunt ibi praeter ficus communes quaedam singulares ficorum species, fructus in ipsis truneis absque ramis et foliis facientes, non inter folia vel ramos superiores, sicut fit in aliis arboribus, sed ipsi trunco adhaerentes: has autem ficus Pharaonis appellant.

p. 32, l. 4. *the feld where Baume groweth*.—Boldensele visited the garden of El-Matariyeh, near Cairo. His account is supplemented by Mandeville from Vincent de Beauvais (*Spec. Nat.* 1. XIII., c. xeix., col. 1008 of 1524 edition; c. lxxxiv., col. 1000). Sir G. Warner and Bovenschen¹ mention many more sources, most of them quoted in the *Speculum Naturae*.

p. 32, l. 8. *with on of his feet*.—H.: vii fontaignes, dount nostre Seignur Ihesu Crist en fist vn de ses piez; *i.e.* seven wells, one of which made with his feet by Our Lord. Mistranslation.

p. 32, l. 16. *ne fille nougat*.—H.: ne fleetrissent point, *i.e.* do not wither. Mistranslation.

p. 32, ll. 21–23. *Enochbalse, Abelissam, Guybalse*.—These Saracen names are unexplained. They may have been in use among pharmacists, or d'Outremeuse may have invented them. In the romance of Balan, Fierabras takes two barrels of balm in Rome (G. Paris: *Histoire poétique de Charlemagne*, 1905, p. 251).

p. 32, l. 29. *I hane not seen it*.—The usual joke of the arch liar. He had not seen the speaking trees!

p. 32, l. 32. *take yode kepe for to bye*.—H.: qil se fait bien garder dachater baume, *i.e.* people had better abstain from buying balm.

p. 33, l. 1. *wax in oyle*.—H.: Et ascuns mettent cuire en oile de boys del fruit de baume, *i.e.* And some put fruit of balm to boil in wood oil. The Englisher read cire = wax instead of cuire = boil; his sentence is sheer nonsense.

p. 33, l. 24. *it wole take t beclippe the mylk*.—H.: tantost ly lait acoillera et prendra, *i.e.* the milk will curdle [mod. French: se cailler] at once.

p. 34, l. 2. *Gerneres of Joseph*.—Boldensele sensibly writes: “Dieunt simplices haec maxima monumenta suisse granaria Pharaonis, et sic ea appellant. Sed nullo modo est, quod nec ad imponendum, nec ad extrahendum, nec ad conservandum annonam aut frumentum locus in ipsis pyramidibus aptus deprehenditur,

maxime quod a summo usque deorsum plenae sunt maximis lapidibus, invicem bene junctis, nisi quod porta parvula a terra bene elevata remansit et via stricta ac tenebrosa, per quam ascenditur per certum spatium in eisdem, nulla in ipsis reperta latitudine spatiosa (p. 44 of 1855 ed.). Mandeville's petulant advocacy of the wrong view is thoroughly characteristic.

p. 35, l. 5. *because þat*.—H.: come bien qe le plus pres soit ly plus digne, *i.e.* although the nearer way is the worthier. Mistranslation.

p. 35, l. 24. *illes*.—H.: islez de Itaille, viz. the islands of Corsica, Sardinia and Sicily. Cotton's slip may be a scribal blunder.

p. 35, l. 36. *bastardes or none*.—H.: bastardz ou de loial mariage. Cotton's *or none* is redundant.—E. S. Hartland quotes this in a discussion on changelings (*Science of Fairy Tales*, 1891, p. 111, fn. 1). A horse is said to strive to kick a changeling and to lick human children.—Chapter xc. of the *Golden Legend*, itself founded on Acts xxviii., says: Dicitur quoque, quod omnes qui de progenie illius hominis, qui Paulum de hospitio exceperit, nascuntur, a venenosis ulla tenus laeduntur, unde cum pueri natū sunt, in eunis eorum patres serpentes ponunt, ut probent, si veri eorum filii sunt. This is placed in Melita, but is transferred to Sicily in a letter *De statu Apuliae et operibus vel artibus Virgili*, mentioned by Bovenschen as inserted in the chronicle of Arnold of Lübeck (l. V. xix., p. 193–196). According to Sir G. Warner, Pliny (VII. xiii.) reports the same of the Psylli, a tribe of North Africa. Jean d'Outremeuse's *Mirror of History* writes that women take their children to be tried by a snake in Africa (Vol. I., 1864, p. 298).

p. 36, l. 7. *vij places*.—H.: vij lieux. The English translation is correct, but the author mixed his description of Aetna with an echo of Pliny (III. 92–94) describing the seven Lipari islands. According to the *Grande Encyclopédie*, a saint has shut the devils in an extinct volcano in Lipari.

p. 36, l. 13. *weyes of helle*.—H.: chymenes denfern, *i.e.* chimneys of hell. This is a mistranslation, unless the Englisher's French original already had cheminées.

p. 36, l. 16. *Greef*.—Brussels, 10420–5: Cret. Egerton: Greff. H.: Gref. Sir G. Warner notices that Corfu did not belong to the Genoese, and therefore thinks of Corsica, but Mandeville would not be so particular.

p. 36, l. 17. *at Gene.* H.: as Janeweis, *i.e.* that belongs to the Genoese. Gallicism.

p. 36, l. 18. *Myrok*, explained by Sir George as Hiericho (Spruner, pl. 84), or Mavrovo in Albania.

p. 36, l. 19. *t pere is a Duk at Duras.*—H.: a la cite de Duras qest a Duc de Duras. D'Outremuse would remember that the name of Duras was borne by a Belgian family. The Englisher slightly alters the meaning.

p. 36, l. 31. *the Emperour Leoun*, etc.—The *Golden Legend* (c. lix.) relates how Mark's bones came to Venice.

p. 37, l. 6. *lignum aloes.*—Boldensele: Inveniturque in eo et circa ipsum lignum aloë et diversi coloris lapides carneoli (p. 39).

p. 37, l. 12. *Babiloyne.*—Chapter viii. is mainly composed of the commonplaces of Crusading geography. The beginning of ch. ix. follows Boldensele again.

p. 37, l. 17. *welle pat Moyses made with his hond.*—Exod. xvii. 5: . . . and thy rod, wherewith thou smotest the river, take in thine hand, and go.

p. 37, l. 20. *welle of Marach.*—Exod. xv. 23–25.

p. 37, l. 23. *Elyn.*—Boldensele: Deinde veni in Helym locum valde delectabilem in deserto, ubi sunt 12 fontes at 70 palmae et una de stationibus Israël, ut in Exodo reperitur (p. 46 of 1855 ed.). The author of *Manderville* adds two palm trees, as his way is (Exod. xv. 27; Numb. xxxiii. 9).

p. 38, l. 1. *largeness in lengthe.* H.: Elle poet bien auoir vii. lieues de large. The two meanings of the word large, the English one and the French one, are confusing to the Englisher.

p. 38, l. 9. *no man may go on horsbak.*—A deliberate fraud. Boldensele, his sourcee, writes: De Kadro et Babyloniam recedens partibusque Aegypti in Arabiam properavi, venique ad montem Synai eques in decem diebus (p. 44 of 1855 ed.). The “.xij. gode iourneyes” of l. 16 are also a falsification.

p. 38, l. 20. *into tyme . . . langage.*—H.: iusques atant qe homme sache la langage, *i.e.* until the time when one knows the language.

p. 39, l. 6. *of the Bayes or of Olyue.*—H.: des ramis ou de raies de oline. Brussels, 10420–5: de rains ou des branchez de oliue. My French texts are corrupt; a possible reading may be: des rains ou des baies d'olivier, *i.e.* twigs or berries of the olive tree. The Englisher would then have repeated the French baies instead of translating it.—Boldensele has no birds and oil story. Its source is Vincent de Beauvais: De corpore vero eius [Sanetac

Catharinae] pro sanguine lac emanavit, ipsumque corpus ab angelis mox assumptum est, et ab illo loco [Alexandria] in montem Sina 20 diebus itineris transportatum, atque ibidem in magna miraculorum gloria requiescit. Nam et ex tumba eius oleum manat, et cuncta debilium membra sanata (*Spec. Hist.*, l. XIII., c. viii., p. 509, ed. 1524). The birds may be an invention of d'Outremeuse's, or a reminiscence of Ezek. xxxix, 17: . . . birds of every sort . . . assemble yourselves, etc. Sir G. Warner refers to Thietmar's *Peregrinatio* (1217), where the Virgin promises the monks an inexhaustible supply of oil, if they will stay in their convent (ed. Laurent, 1857, p. 46). *Les Pelerinages pour aller en Jherusalem* (ed. 1882, in *Itinéraires* etc.), report that many wild beasts on the hills get their living merely by licking the tomb of Our Lady St. Catherine (p. 98). Bovenschen refers to Petrus Comestor, *Lib. Erod.*, c. xxix.

p. 39, l. 22. *Instrument of syuer*.—This occurs in Boldensele, p. 47, and is transferred to the relies of the Three Kings by John of Hildesheim, 1878: the more the arms of the Three Kings are rubbed with an instrument of silver, the more a sweet perfume spreads throughout the church (p. 33). As is commonly the case with d'Outremeuse's duplications, the fictitious account precedes the second, which is more or less faithfully borrowed from a source.

p. 39, l. 25. *swete of smell*. H : noirastre, i.e. blackish, a word probably incomprehensible to the Englisher.

p. 39, l. 31. *scheuren the busch*.—Boldensele does not claim to have been shown the actual bush!

p. 39, l. 37. *his lampe schat lighte*.—In the *Chanson de Jérusalem*, the election of Godfrey of Bouillon to be king takes place in the same way: the taper in his hand lights of itself, while the other candidates' do not burn. Once it is lighted by a dove:

Es vos i blanc colon, volant de randonée
Qui li a devant lui sa candelle alumée.
(Ed. 1863, canto vii., p. 279.)

Another time, the Lord sends a flame :

Voient le chierge au due jeter grant embrasée
Que Dex i envoia par bone destinée.
(*Ib.*, canto v., p. 190.)

On ever-burning lights in romances see Faral: *Recherches sur les sources latines des contes et romans courtois*, 1913, pp. 176–177.

p. 40, l. 3. *whan ony of hem schall dye*.—That every man may

foresee the time of his death by viewing his lamp or taper of life is an allegory, still current to-day. Bovenschen refers to Reinfrid von Braunschweig, fol. 208a, and to W. Grimm, *Altdeutsche Wälder*, II., 185 ff., ed. K. Bartsch, II. 26998 ff.

p. 40, l. 8. *fynde vpon the artier the name.* In the fourteenth century romance of the Knight of the Swan and Godfrey of Bouillon, the barons who leave Godfrey are recalled by a dove laying a parchment letter on the altar (Borgnet in t. III. of *Chevalier au Cygne*, 1854, p. lxix).

p. 40, l. 17. *Mirabilia.*—Perhaps adapted from Ps. lxxi. 17 : O God, thou hast taught me from my youth : and hitherto have I declared thy wondrous work. Jacques de Vitry, describing the Holy Land as the country of wonders, has a chapter on wonderful occurrences in the Holy Land, on earthquakes, thunderstrokes, showers and snowfalls (*Hist. or.* 1597, c. lxxxiv., p. 165).

p. 40, l. 20. *bothe on and oper how it befell.*—H. : Et lors ils me disoient qe lun et lautre estoit auenuz plusours foitz, *i. e.* Then they told me that either miracle had often occurred.

p. 40, l. 22. *flye ne todes.*—H. : En celle abbeye ny entrent musches, ne muscherons, ne puices, ne autre tiel ordure, *i. e.* In that abbey enter neither flies, nor gnats, nor fleas nor other such vermin. The Englisher expands, perhaps because he knew no equivalent for moucheron. The source is Boldensele, p. 47. D'Outremeuse dramatises as is his wont. Von Dobschütz, article : "Charms and Amulets," in Hastings's *Encyclopaedia*, p. 422, recalls that flies are types of the demons (*Mart. S. Viti. Act. Sanct. June*, III., 503). Virgil expelled every fly from Naples by setting up a brazen fly on the city gates (Gervasius of Tilbury, III., 16 ff., Liebrecht's notes).

p. 40, l. 30. *before the gate.*—Boldensele : In hoc monasterio est aqua, quam percussione virgae praecepto Dei jussit Moyses emanare (p. 47). D'Outremeuse carries the well from inside to the space outside the gate !

p. 41, l. 6. *Reisins of Staphis.*—As Sir G. Warner has found no other mention of St. John's vine in this neighbourhood, we may assume d'Outremeuse's invention as the source.

p. 41, l. 16. *noman knoweth where he was buryed.*—In the Arthurian romances, a traitor called Moses disappears in an abyss. His body will be claimed. Lancelot is to open the abyss (P. Paris : *Romans de la Table Ronde*, I., 1868, pp. 145-146).

p. 41, l. 29. *the Collect of seynte kateryne.*—Sir G. Warner

quotes from the Roman Breviary, 25 Nov.: Deus qui dedisti legem Moysi in summitate montis Sinai et in eodem loco per sanctos angelos tuos corpus beatae Catherinae virginis et martyris tuae mirabiliter collocasti, etc.

p. 42, l. 7. *Bedoynes*.—Besides Boldensele, Jacques de Vitry (p. 1062) and Odoric, *De Terra Sancta* are followed. The romances contain similar accounts.

p. 42, l. 18. *pei eten no bred*.—Alexandre, ed. 1846:

La gent de sa contree manjuent peu de pain
Lait boivent de camel et a soir et au main.

(p. 114, ll. 27-28.)

p. 42, l. 21. *hote stones*.—Vincent: Ichtyophagi . . . in littore maris rubri super petras solis calore ferventes assant pisées (*Spec. Hist.*, I., c. lxxxvi., p. 32, ed. 1624).

p. 43, l. 8. *Bersabee the wif*.—This lovely etymology is worthy of d'Outremense's inventiveness and of his love of indelicate stories.

p. 43, l. 14. *an .e. zeer*.—Pseudo-Methodius: fecerunt planetum super eum Adam queque et Eva annis C. (Ed. Sackur, 1898, pp. 60-61).

p. 43, l. 18. *Sacerdotall*.—H.: Et si fuist la cite sacerdotale de tribu Iuda. Et estoit si franche qe homme reseenoit la totes futifs d'autre lieu pour lour malfaites. Bovenschen quotes Eugesippus, p. 103, as the source.

p. 43, l. 23. *kyng Dauid*.—Source, according to Bovenschen, 2 Kings v. 5.

p. 43, l. 27. *t of Lya*.—Egerton adds: and þai er in þe hingand of þe hill. And ower þain es a riȝt faire kirke wele bretist aboute, as it ware a castell, þe whilk Sarzenes kepez riȝt wele. H : . . . Lie, en le declin de la montaigne. Et dessur eaux y ad vne bele esglise, kernele [*i.e.* crênelée = battlemented] en guise dun chaustel, la quelle ly Sarazins gardent mult euriousement. This was probably omitted by the copyist of Cotton. It is translated from Boldensele, p. 50.

p. 43, l. 30. *cristene man*.—Egerton adds: ne Iews, following French.

p. 43, l. 36. *Karicarba*, Kirjath-Arba, Joshua xiv. 15. The souree for this page is in the guide-books, such as Eugesippus, who is quoted in Vincent de Beauvais, and Odoric, *De Terra Sancta*.

p. 44, l. 6. *And of þo same*.—H.: La, mesme lieu. Brussels 10420-5: la mesmes, *i.e.* in that very place. This seems sheer

carelessness of the Englisher. Boldensele: In haec sancta valle Hebron locus est, ubi Abraham in ostio sui tabernaculi sedens in ipso fervore diei tres vidit et unum adoravit. . . . In hoc loco etiam ipse vir sanctus angelos Dei hospitio recepit (p. 50 of 1855 ed.).

p. 44, l. 10. *Adam jormel*.—Burchardus, *De Terra Sancta*: De spelunca duplice contra occidentem, quantum jacere potest arcus, est ager damascenus, in quo loco plasmatus fuit Adam. Ager iste in rei veritate valde rubeam habet terram, quae omnino flexibilis sicut cera. De qua tuli in magna quantitate. Similiter faciunt peregrini alii et Christiani visitantes loca ista. Sarraeni insuper terram istam portant camelis in Aegyptum et Aethiopiam et Yndiam et ad alia loca, pro speciebus valde caris vendentes eam. Et tamen modica apparet fossio illo in loco. Dicitur enim, quod anno revoluto, quantumcumque magna sit fossio, semper miraculose repletur. Sed oblitus fui quaerere rei veritatem; hoc tamen dico, quod modica fuit fossio, cum essem ibi, ita quod vix quatuor viri sedissent in ea; nec erat profundior, quam usque scapulas meas. Dicitur tamen, quod, quicunque terram istam secum portat, animal eum non offendit. Hominem insuper dicitur a casu conservare (ed. 1864, p. 81). This guarded statement is turned by our text into a bold tale of wonders.

p. 44, l. 23. *Canhyll*.—Sir G. Warner has traced this word to the *Pandectae Medicinae* of Matthaeus Silvaticus (*vire*. 1317), who defines it as “terra rubea minuta, quae affertur de Mecha” (ed. Lugduni, 1641, fol. xiii.). Arabic canbil, kinbil. D'Outremeuse may have learned it from the English doctor John de Mandeville. Ducange, *Gloss. Graec.*, s.v. *καμβίλη*. It is not earth, but a dust-like powder obtained from a shrub. Modern name: Kamala.

p. 44, l. 29. *broper [sone]*.—The last word dropped in Cotton. H.: filz au frere Abraham.

p. 44, l. 30. *Mambre*.—Odoric, *De Terra Sancta*: A Ebron incipit vallis Mambre, quae protenditur fere usque Jerusalem. Non remote ab Ebron est mons Mambre, et in ipso monte stat arbor, scilicet quercus arida, quae ab antiquitate sua speciale sibi nomen meruit habere in universo mundo, et vocatur arbor sicca. Sarraeni dicunt eam dirp. Haec creditur stetisse a tempore Abrahae, et quidem ab initio mundi, virens, donec passionis Christi tempore siccaretur (p. 154 of 1864 edition).

p. 44, l. 33. *drye tree*.—Sir G. Warner states that only Odoric and Mandeville identify the oak of Mamre with the Dry Tree of

medieval romance, placed somewhere at the confines of the world in the Far East. Jeanroy, *Poésie lyrique*, 1904, quotes from the *Jeu du Pèlerin*:

Bien a trente et chiene ans que je n'ai arresté,
S'ai esté au Sec Arbre et dusca Dur Esté.

(from Monnerqué et Michel, *Théâtre français au Moyen Âge*, p. 97; p. 251 of Jeanroy). In Cordier's edition of Odoric, 1891, the Biblical passages given as the source of the romance are: Mark xi, § 2, 12-14; Matt. xxi, 18-22; Luke xviii, 6-9; Ezek. xvii, 24. An alternative name for the Dry Tree is l'Arbre seul, the sole Arabian tree of the *Phoenix and the Turtle*. In *Baudouin de Sebourg*, the Dry Tree is connected with the wood of the Cross (*Hist. Litt.*, Vol. XXV., p. 574.)

p. 45, l. 1. *in the world*.—II: ou ils dessechcheront, ou ly coers fendi et purissoit, et sunt demorez touz voidez et tot creuez par dedeins, dont il y ad vnqore mointez parmy le monde, i.e. either they dried, or their hearts split and rotted within, and they have ever since remained empty and hollow within, of which there are still many about the world.

p. 45, l. 4. *prophecies*.—Among works ascribed to the Venerable Bede is a *Sibyllinorum verborum interpretatio*, printed in Migne, Vol. XC., col. 1181-1186: exsurget rex nomine II animo constans . . . Judaei convertentur (col. 1185). R. Taylor, *Political Prophecies* (1911): "The Last-King-of-Rome story, relating to the successful Crusade of an English king and his death in the Holy Land, was used in prophecies from the thirteenth century on, and was applied to Edward II., Edward III., etc." (p. 109).

p. 45, l. 7. *schall wecen grene*.—Also, *De ortu et tempore Antichristi*, ed. 1898 by Saekur; *Sibyllinische Texte und Forschungen*: [Antichristus] Faciet ignem de cœlo terribiliter venire, arbores subito florere et arescere. D'Outremeuse would be familiar with prophecies occurring in Arthurian romances, and connected with the name of Merlin. Taylor, p. 141. A Biblical source is Ezek. vii, 10: Behold the day, behold it, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded. Hartland, *The Science of Fairy Tales*, discusses second advent theories on pp. 204-220. On their connection with Nero see Ebert, *Literatur des Mittelalters*, 1874, I., p. 92. Ovid, *Metamorphoses*, I. XV., v. 560:

“ Utque Palatinis haerentem collibus olim
 Quum subito vidit frondescere Romulus hastam
 Quae radice nova, non ferro stabat adacto,
 Et jam non telum, sed lenti viminis arbor
 Non exspectatas dabat admirantibus umbras.”

Cf. Numb. xvii. 5 : And it shall come to pass, that the man's rod, whom I shall choose, shall blossom.

p. 45, l. 13. *the fallynge euyll*.—Sir G. Warner notices that Eugesippus does not mention this curative virtue of the Dry Tree, but only its power to protect a horseman from a fall. Von Dobschütz, article on “ Charms and Amulets ” (Hastings's *Encycl.*, p. 418), says that the falling sickness is cured by wearing the names of the Three Kings who fell in worship before the Infant Christ.

p. 45, l. 14. *his hors schall not ben afounlred*.—Vincent de Beauvais, *Spec. Hist.*, l. XXXI., c. lix. : Mambre . . . quercus . . . incolis cara et medicinalis. Nam si quis eam siecam portet, non infunditur bestia cui insidet.

p. 45, l. 18. *a lityll cytee*.—Boldensele : Est autem Bethleem civitas parvula quantitate loci, licet non virtute mysterii, oblonga est et stricta a lateribus suis, profundis vallibus bene naturaliter communita.

p. 45, l. 21. *audiuimus eum*.—Ps. cxxxii. 6 has *eam*, correctly repeated in French texts, wrongly altered to *eum* in English.

p. 45, l. 24. *corneres*.—H. : kerneux. Modern French : créneaux, battlements. Mistralian. Egerton : kirmelles.

p. 45, l. 28. *feld florissched*.—Sir G. Warner notices that the “ champ flori ” of the French *Itinéraires* is elsewhere (éd. Michelant et Raynaud, 1882).

p. 45, l. 29. *blamed with wrong*.—H. : encoulez a tort, i.e. unjustly accused. Mistralian repeated in Egerton.

p. 46, l. 4. *the first Roseres*.—Mr. Robin Flower, of the British Museum, has pointed out the source of this in a manuscript described in Mr. James's Catalogue of MSS. in the Fitzwilliam Museum, 1895, p. 31. In a *Life of the Virgin* it is related that Abraham's daughter became pregnant through the smell of a flower on the Tree of the Cross. Being suspected, she has to enter a fire, which God turns to roses, lilies and eglantines. The sparks and flames become singing birds. The girl's son Phanuiaus (Phanel) gives birth to Anne through his thigh.—The MS. is dated 1323. Mr. James refers to Leroux de Lincy, *Livre des Légendes*, 1836, pp. 24–29. and to *Histoire littéraire de la France*,

t. XVIII., pp. 833–837. E. Montégut, *Heures de lecture d'un critique*, 1891, p. 278 fin., refers to the legend as Arabie.

p. 46, l. 14. *place where the sterre fell*.—Vincent de Beauvais, *Spec. Hist.*, l. VI., c. xci.: quidam tradunt Bedam voluisse, quod in puteum Bethlehem illoco eccliserit [stella] (p. 205). John of Hildesheim, 1878: stella stetit immobilis et infra muros lapideos et fictiles per modicum intervallum stella cum tanta et tali claritate et fulgore se demersit, sic quod omnia in tugurio et spelunea fuerunt illuminata (p. 15). Odoric, *De Terra Sancta*: puteus, ubi videtur stella, quae duxit tres reges ad Christum in praesepio (ed. 1864, p. 153).

p. 46, l. 14. *the .ij. kynges*.—The names are from Petrus Comestor, *Hist. evang.*, c. viii.

p. 46, l. 21. *Cassak*.—This localisation in India is from friar Odoric, *Descriptio orientalium partium*, c. iii.

p. 46, ll. 27–29. *charnell of the Innocentes . . . seynt Jerome*. From Odoric.

p. 46, l. 37. *traces may ȝit ben sene*.—John of Hildesheim 1878: Et in illa capella videtur adhuc lapis, super quem beata virgo sedendo filium lactare consuevit. Et quadam vice modicium lactis de sua mamilla super lapidem cecidit. Cuius lactis species usque in praesentem diem super ipsum lapidem permanxit, et quanto plus abraditur quanto plus crescit (p. 17).

p. 47, l. 4. *þat the cristene men han don let make*.—H.: qe ly Cristiens font faire, i.e. that the Christians get made.

p. 47, l. 7. *Alkaron*.—The three names are from William of Tripoli, *De statu Saracenorum*, ed. in Prutz, *Kulturgeschichte der Kreuzzüge*, 1883, p. 590.

p. 47, l. 20. *holde[n] hem alle acursed*.—H.: Et tignent moult a desesperez touz ceaux q̄i ent mangent. Brussels 11141: moult a despit. Perhaps this is the right reading: all those that eat pork they hold in great despite.

p. 47, l. 24. *for it is forbode*.—H.: non pas qe lour soit defenduz, mes par ceo qil en ont poi, i.e. not because it is forbidden, but because they own but few. Mistranslation.

p. 48, l. 5. The close of the chapter is from Boldensele and from Odoric, *De Terra Sancta*, 1864, p. 153.

p. 48, l. 11. *eleped Iebus*.—Guérin, *La Terre Sainte* (1897), quotes St. Jerome, *Epitaphium Paulae*: “. . . ingressa est [Paula!] Jerosolymam urbem trimominem, Iebus, Salem, Jerusalem, quae ab Aelio postea Hadriano, de ruinis et cineribus civitatis in Aeliam

suscitata est" (p. 95). Odorie, *De T. S.* 1864, p. 148, has a still larger number of names. Bovenschen refers to Isidor, *Etym.* XV. 1, 5; to Honorius: *Imago Mundi*, I. 16; to Jacques de Vitry, c. lv., p. 93; to Albericus Tr. Font., MGSS. XXIII., p. 811, 7.

p. 48, l. 25. *Abowten Ierusalem*.—Both Bovenschen and Sir G. Warner notice that the distances from Jerusalem to the surrounding cities vary from those given by geographical authorities. The blame may be laid either on d'Outremense or on his translator, or on the scribes.

p. 48, l. 30. *seynt karitol*.—The authorities given for this are Eugesippus, Burchard (X. 30, p. 82), etc.

p. 49, l. 2. *in moornynge*.—H.: en peinture, in painting; so the two Brussels MSS. Mistralion. Sir G. Warner quotes Comestor, *Evang.* 178: et adhuc compaginati videntur. Did d'Outremense connect the word eompageo, skeleton, with the radical of pictura? Here the two blunderers, French and English, are seen at work on the same expression.

p. 49, l. 15. *.xl. ȝere*.—Saladin took Jerusalem in 1187. If the *Maulleville* had been written forty years later, we should have to place it about 1227, an impossible date. If the date of 1356, given at the close (p. 210, l. 32) was correct, the distance would be 169 years. The author of the *Travels* did not trouble to lie consistently, and he may have blindly copied an earlier writer, as Sir G. Warner suggests. He may also have put in a figure hap-hazard. Both Brussels MSS. have: vij^{xx} et xiiij ans. This would make the date of composition 1341, five years after Boldensele wrote.

p. 49, l. 18. *holy Sepulcre*.—Boldensele, 57–59, is followed.

p. 49, l. 32. *to breke the ston*.—H.: de prendre de la pierre ou piece ou poudre, i.e. to take away a fragment or some dust from the stone.

p. 50, l. 6. *it lightez agayne by it self*.—This annual miracle of the Holy Fire is traced by Sir G. Warner to the Crusading historians: Albert d'Aix, XII. 33; Baudri de Dol, I. 4; Fouquer de Chartres, II. 8. It should be compared to the miracle by which Godfrey of Bouillon was elected king, p. 39, l. 37, and to the allegory of the lamp of life on p. 40, l. 3.

p. 50, l. 11. *set in a morteys*.—H.: Celle roche est fendue et celle fendure homme appelle Galgatha, i.e. this rock is cracked and the crack is called Golgotha. The Englisher could not translate

the verb *fendre*, and therefore fell back on the word *mortise* from c. II., p. 6, l. 19.

p. 50, l. 12. *dropped the woundes*.—Odoric, *De Terra Sancta*, c. XV. : Mons autem Calvariae, in quo crucifixus erat Dominus, ubi sanguis de latere eius fluens in lapidem sub monte, in parte illa, quae Golgota dicitur, ubi inventum est caput Adae, etc., p. 149 of edition of 1864.

p. 50, l. 21. *Otheos*, etc., from Comestor, *Hist. Schol. Erang.* 179, Migne, exeviii. 1634 : ὁ θεὸς βασιλεὺς ἡρῶν πρὸ μὲνος ἀργά σπατο σωτηρίαν ἐν μέσῳ τῆς γῆς. Ps. Ixxiv. 12 : For God is my King of old, working salvation in the midst of the earth.

p. 50, l. 28. *Cyos myst*, etc.—Sir G. Warner prints this, after Tobler, as : πέτρα ἡν δρᾶς ἐστὶ βάσις τῶν πιστέων τοῦ κόσμου. The stone which thou seest is the foundation of the world's faith.

p. 50, l. 31. *of all the world t.*—Mistranslation, as appears from the above.

p. 51, l. 2. *þei ben bothe trewe*. Sir G. Warner credits the author of *Mundeville* himself with this piece of sophistry, and Dr. Bovenschen remarks that it shows great ignorance. It may be added that it throws ridicule on the prophecies and on the people who believe in and comment on them. In a year of ten months, each month must needs be longer than in a year of twelve.

p. 51, l. 4. *Gayus*.—H.: Gaius Ceser, Brussels 10420–5 : Julius Cesar.

p. 51, l. 15. *allways droppen water*.—Boldensele : Cirea hunc locum sunt quaedam columnae marmoreae aquam continue distillantes; et simplices dicunt quod deflant et plangent mortem Christi (pp. 60–61). D'Outremeuse omits the reference to simple-minded people. The romances of Charlemagne relate that the stone on which the Emperor sat after the disaster of Roncevaux is still wet with his hot tears (Bédier, *Légendes épiques*, III. 1912, p. 326). Burchard, *De Terra Sancta*, 1864, similarly writes of white stone marked with red spots : color sanguinis Domini nostri Jesu Christi apparuit hodie in ipsa scissione petrae (p. 71). And again, of the pillar of scourging : Est autem de lapide porfiriteo subnigro, habens maculas rubeas naturaliter, quas credit vulgus tinetur esse sanguinis Christi (p. 71). Stories of statues or images sweating blood, tears or milk belong to the common stock of romances, especially those of Alexander. The vessel of Enydros at Constantinople is connected by d'Outremeuse with the same class of fables (see p. 9, l. 31).

p. 51, l. 18. *the holy croys was founden.*—The *Golden Legend*, c. lxviii., is the source for the legend of the Holy Cross.

p. 51, l. 27. *a brydhill*, etc.—H.: Et del vn des claus fist lempour Constantin vn frein pur son chiual pur porter en bataille, *i. e.* And of one of the nails the Emperor Constantine made a bit for his horse to wear in battle. Mistranslation.

p. 52, l. 2. *be cristen men.*—H.: par la pruesse de eaux, *i. e.* through their bravery.

p. 52, l. 7. *the myddes of the world.*—Sir G. Warner points out an inconsistency: the centre of the world, here placed on the spot where the wounds were washed after the Descent from the Cross by that hero of the Graal romances, Joseph of Arimathia, is elsewhere located in the place where the True Cross revived a dead body (p. 51, l. 22). A lanee pitched here at midday on the Equinox would cast no shadow (p. 121, l. 35). Sensible people in the Middle Ages disbelieved such stories.

p. 52, l. 24. *prestes yndyenes.* The sect of the Indian Christians, founded by St. Thomas, is often mentioned by d'Outremeuse.

p. 52, l. 29. *many popes.*—This reference to the Papacy is not openly hostile; still the popes are said to have altered the rites of the Early Church, and the Oriental dissenters are described as devout.

p. 53, l. 21. For the close of this chapter, each particular has been traced to one or more sources by Sir G. Warner and Dr. Bovenschen. The distance of two hundred paces (l. 10) and the number of pillars (ll. 13 and 15) seem an invention of our author's.

p. 53, l. 25. *wel paued.*—H.: . . . couerte de plum. Et ad grande place entour sanz nulle maison; et est la place bien pauee par tot de marbre blanc. Egerton, like Cotton, omits the reference to the place or square.

p. 53, l. 29. *I haddle lettres.*—Boldensele: Soldanus namque Babyloniae fecit mihi singularem gratiam, Dei mediante favore, dans mihi literas, quibus me omnibus subditis reeommendabat, ut me ad loca sancta per totum ejus dominium libere ire permetterent sine omni tributo, exactione, teloneo, et me, meos ac mea salvarent, honorarent, ab omni offensa et injuria quorumcumque custodirent. Multi iverunt ultra mare, magni et parvi, nobiles et ignobiles, sed hujus temporis nullus hoc modo, quod reputo singularem gratiam et donum gratuitum Salvatoris. Quocumque perveni et illis, quorum intererat, literas soldani monstravi, statim se

levabant, literas osculabantur, super caput ponebant, me hono-
rabant, aliquoties victualia gratis praesentabant, et se mihi ad
beneplacita benevolos exhibebant (ed. 1855, p. 45). Mandeville,
pretending to write as an eye-witness, proves a mere plagiarist.

p. 54, l. 1. *grete seal . . . signett.*—This clause is missing in my French texts and in Boldensele. Nevertheless, it may be original: from his notarial practice, d'Outremeuse would be familiar with the distinction between a seal and a signet.

p. 54, l. 9. *suche as han serued him.*—Brussels 10420-5: quilibet non pont seruit, *i.e.* who have not served him. Mandeville had pretended (p. 21, l. 20) that he served the soldan as a soldier, and thus earned his privileges. The truthful Boldensele, who really enjoyed advantages, makes no such claims. The Englisher or the Cotton copyist omits the negative.

p. 54, l. 14. *grettere reverence to his lettres.*—Here the opposition no longer lies between the seal and the signet, but between the letters and the seal or signet, as in Boldensele. Corpus Domini is the host, ceremoniously worshipped by believers in the real presence. Still, we need not see here an allusion to the doctrine of transubstantiation.

p. 54, l. 25. *to Parys.*—H.: a Ayes la Chapelle. Brussels 10420-25: a Ays la chappelle a vij liwes de Liége, *i.e.* to Aix-la-Chapelle, which lies seven leagues from Liége. This passage yields one of the arguments for believing the *Mandeville* to have been written in Liége. The distance is correctly stated.

p. 54, l. 26. *Peyteres*; l. 27. *Chartres.*—Charlemagne's fictitious pilgrimage to Jerusalem is a common theme of romance. The authorities quoted by Sir G. Warner for the preputium story are: *De Situ* (p. 426), Eugesippus (p. 999), John of Wirtzburg (p. 119), Petrus Comestor (*Evang.* 6; Migne, exeviii, 1541) and the *Golden Legend* (c. xiii.). Dr. Bovenschen adds Vincent de Beauvais, XXV., c. v., the most likely source. Poitiers and Chartres, in the French text, appear to be misreadings of d'Outremeuse (possibly of his copyists) for Charroux in Poitou, where a Benedictine abbey was founded by Charlemagne, and where the relic was transferred by Charles the Bald.

p. 54, l. 28. *not the temple.*—Sir G. Warner and Dr. Bovenschen agree that no single source has been found for those particulars. Boldensele, the topographers, Scripture and the author's imagination have all contributed.

p. 55, l. 1. *...xer. for o peny.*—This sale is mentioned in the Arthurian romances, P. Paris : *Romans de la Table Ronde*, I., 1868, p. 140, and in the *Golden Legend*, c. lxv.

p. 55, l. 10. *lynage of Troye.*—The epic tradition of the Middle Ages connected Rome with Troy.

p. 55, l. 18. *long tyme beforne.*—H. : Cis emperour fist enclore et enmurer leseglise de saint Sepulcre ouesques la cite, qauant estoit loinz dehors de la cite, i. e. This Emperor ordered the church of the Holy Sepulchre to be enclosed and walled in with the city, which before lay far outside the city. Mistranslation. The Englisher mistook the adverb of space for the adverb of time.

p. 55, l. 32. *ben many high stages.*—H. : y a plus haute estage, i. e. there is a raised (higher) platform. Mistranslation.

p. 55, l. 35. *cometh noman.*—H. : La ni entroit nulli fors qe huy prelait, i. e. therein entered no man except their high priest. Mistranslation. The French refers to the past of the Old Testament, the Englisher transfers the statement to his own time.

p. 56, l. 5. *but it renneth noght.*—This is not in the sources. It would perhaps be fanciful to apply it to the drying up of the springs of piety in the Church.

p. 56, l. 7. *Vidi aquam.*—Sir G. Warner states that this is not directly from Holy Writ, but from an antiphon for the sprinkling of holy water at Easter, *Graduale Rom.*, Paris, 1858, p. 2, itself founded on Ezek. xlviij. 1. The Anglo-French *Pelrinages et Pardonns de Acre* (éd. Riant, 1882), p. 231, calls the spring Parays, Paradise.

p. 56, l. 10. *þat men clepen Moriach.*—H. : qe homme soleit appeller Moriach. Mistranslation.

p. 56, l. 15. *the x. commandementes.*—H. : les tables des x comandementz et la verge Aaron et la verge Moyses. The English seems past mending. The two occurrences of the preposition *of* seem due to the French *des*.

p. 56, l. 22. *honournementes.*—H. : ournementz. Brussels 11141 : aournemens. Scribe's mistake?

p. 56, l. 24. *with .iiij. figures + .xij. names.*—H. : ouesqe vij figures des nouns nostre Seignur. Brussels 11141 : auec vij figures.

p. 56, l. 27. *þei bare Cherubyn.*—H. : il y auoit iiiij. cherubin dor de xij. palmes de long. Mistranslation.

p. 56, l. 28. *the Cercle of Swannes.*—H. : le cercle des signes

du ciel. The Englisher read *cypnes*, swans, instead of *signes*, signs. The French text meant the signs of the Zodiac.

p. 57, l. 7. *3af him light*, repeated on l. 14. The French original omits ll. 6-7: And in this roche . . . light, probably introduced by the Cotton scribe through homoioteleuton.

p. 57, l. 36. *turtles*.—H. adds: et maintenant ont les Sarazins fait roies sur cel aultier pur regarder quelle heure de iour il est ouesqe vne broke q'il y a, *i. e.* and now have the Saracens made lines on that altar to see what time of the day it is with a pin that is there. This description of a sundial was probably too hard for the translator.

p. 58, l. 8. *Salomones scole*, so called after Boldensele, appears to be identical with the temple of Salomon of l. 9.

p. 58, l. 9. *right fair t wel pollischt*.—H.: mult beau et siet en vne grande placee et bien plaine. Mistranslation.

p. 58, l. 10. *duelle*.—H.: demorrerent. The present is a mistranslation. The order of Templars was abolished in 1312.

p. 58, l. 16. *water fro paradys*.—This fiction of d'Outremeuse's was probably suggested by the name of the spring mentioned in the note to p. 56, l. 7. *3it it droppeth* sounds like mockery.

p. 58, l. 27. *Probatica piscina*.—The pool of Bethesda, John v. 2. Vincent de Beauvais, l. XXXI, c. lxiv. (of 1624 ed.), connects it with the Legend of the Holy Cross: In Hierusalem est lacus, qui probatica piscina dicitur, cuius aqua singulis sabbatis ab angelo movebatur. Descendente scilicet ad visitationem ligni Dominicæ passionis ibidem abseonditi a tempore Salomonis. Et post aquae motionem sanabatur unus, quicumque descendenteret in eam prius. Iuxta hunc ergo lacum sanavit Dominus in sabbato Paralyticum, sub templo Domini et monte Syon. In his *Mirror of Histories*, Jean d'Outremeuse reports that after the Tree of the Cross was removed from the pool, its water cured diseases after stirring. The tree was laid across as a bridge (vol. I., 1864, p. 324). On p. 62, l. 34, the bridge spans the brook Kidron. Boldensele is matter-of-fact, as usual: Non longe versus aquilonem est illa Probatica piscina, curatrix debilium secundum evangelium motu angeli descendantis, et ecclesia sanctæ Annae, aviae Christi, ubi beata Virgo concepta et nata fuisse dicitur (p. 55 of 1855 ed.).

p. 59, l. 1. *cnrsed t cruell*.—Sir G. Warner and Dr. Bovenschen agree that Pet. Comestor, *Hist. Schol.*, 2 Maec. xxiii., *Evang.* 13-18,

and the *Golden Legend*, c. x., are the sources for the legend of Herod.

p. 59, l. 16. *lete smyte of all the hedes*.—Similar stories were current about Nero and Alexander. Nöldeke, *Alexanderroman*, 1890, writes that, according to Dinawari, Alexander before his death wanted all prominent citizens and kings' sons to be killed. Aristotle advised him to give them crowns (p. 41).—Kehrer, *Die heiligen drei Könige in Literatur und Kunst*, 1908, reports that when Nero foresaw his end, his astrologer Babilus advised him to murder his nobles (I. 4).

p. 59, l. 25. *wame t loos*.—H. : de grant renoun. The noun loos, *i.e.* praise, seems inappropriate.

p. 59, l. 31. *the left Arm*.—Sir G. Warner knows no source for this or for the piece of St. Stephen's head.

p. 60, l. 3. *the ston*.—Bovenschen knows no source; Sir G. Warner traces it to Odorie, c. xxi.

p. 60, l. 15. *And pere also*, etc.—H. : La y a auxi vne pierre, en parcie delez la porte, de la eolumpne a quoi nostre Seignur fuist flagelle; the meaning appears to be: Here, within the wall, beside the door, there is also a stone from the pillar which Our Lord was scourged at.

p. 60, l. 28. *oure lady herde*.—Sir G. Warner knows no source. Dr. Bovenschen has nothing.

p. 61, l. 6. *þan the oþer syde*.—H. : qe de nulle autre, *i.e.* than on any other side.

p. 61, l. 12. *cast vp*.—H. : Et la est ly lieu ou li Iuys voloient ieeter ius le corps nostre Dame, *i.e.* And there is the spot where the Jews wanted to throw down the body of Our Lady. Mistranslation.

p. 61, l. 14. *seynt Petir wepte*.—Chapel of St. Peter ad Gallicantum. Vincent de Beauvais, *Spec. Hist.*, l. XXXI., c. lxiv. (ed. 1624): In loco Lycostratos ter Dominum Petrus negavit, et loco quae dicitur Gallicantus amare flevit. The *Manderille* follows Boldensele. The Galilee of l. 19 is variously placed by Sir G. Warner's authorities, and often identified with the Gallicantus.

p. 61, l. 22. *reyset the mayden*, the daughter of Jairus in the Gospel, placed here by Eugesippus.

p. 61, l. 30. *hond of Absalom*.—From Boldensele, who refers to 2 Kings = 2 Sam. xviii. 18: ". . . and it is called unto this day, Absalom's place." Boldensele: In hae etiam valle [Josaphat] in pede montis, super quem civitas constituta est, sub terra

quodammodo sunt natatoria Syloe, fons scilicet Christi evangelio non ignotus. Ex opposito ejus statua quaedam lapidea bonae magnitudinis et artificiosa discernitur, quam, ut dicitur, Absalon ob memoriam sui fieri praecepit, et in libro Regum manus Absalon appellatur (p. 64, ed. 1855).

p. 61, l. 33. *synagoge*.—Not mentioned in the *Itineraries*.

p. 61, l. 34. *sarrasins*.—H.: Pharisenz, right. The mistake is the Cotton scribe's.

p. 62, l. 7. *pilgrymes grauen*.—Jean d'Outremeuse's *Mirror of Histories* has more about Aceldama: ilh en achaterent [with the 30 pennies] une lieu por pendre et destruire les malfaiteurs; et la ilh metteroient les corps de cheaux qui moront en la citeit de Jherusalem, de strangnes gens, sicom pelerins et aultres (Vol. I., 1864, p. 409). The method of expansion is characteristic.

p. 62, l. 24. *þat pe lyoun mette withall*.—H.: qe ly leoun assembla touz, i.e. whom the lion all collected. *Continuateur de Guillaume de Tyr* (éd. 1882): A iij archieoz de Jherusalem avoit une cave que l'en apeloit le charnier du Lyon. En eele cave au tenz le roi Cosdroé furent .xij. m. martyrz poussiez par le lyon (p. 171). *Chanson de Jérusalem*, éd. Hippéau, 1868:

Dex affait tex miracles, ains si beles ne vis

Et tot no Crestien sont assés près de chi
i lions les a mis, par la Jhesu merchi

Ens en i bel carnier, onques plus bel ne vi.

(Chant VIII., p. 356, H. 9079-9083.)

The Englisher has mistranslated his original.

p. 62, l. 34. *overthwart lay a tre*.—See note to p. 58, l. 27.

p. 62, l. 36. *is ȝit entered*.—H.: est vngore en terre, i.e. still in the earth, interred.

p. 63, l. 9. *out of the flome of paralys*.—See notes to p. 56, l. 7, and to p. 58, l. 16.

p. 63, l. 14. *into the role And þat þei*.—H.: pur ceo qe . . . luy murs soient chenz et tombez en la vallee et qils laient ensi reemplie et la terre enhaueez, i.e. because the walls have fallen into the valley and have thus filled it and raised the ground. The blunder may be the scribe's; then we ought to read: And þat it hath ben so filled, etc.

p. 63, l. 17. *the erthe hath so ben clowen*.—H.: la terre est ensi crenee de luy mesmes, i.e. the earth has grown of itself. Mistranslation. The verb croitre is correctly rendered in l. 19: wexeth t

groweth. That the surface of the earth is constantly changing is a fact recognised by Vincent de Beauvais, *Spec. Naturae*, I. VI., c. xx., de Montibus: . . . Sicut aqua putei crescit post ablationem, ita crescere contingit terram humorosam, *i.e.* as water rises in a well after some has been removed, so the moist ground will rise sometimes. Earthquakes were interpreted as miracles. According to the *Chanson de Jérusalem*, when Christ entered the Holy City on Palm Sunday, the earth bent under his feet:

La chit s fu plorans, la terre si ploia
Sos les pi s Jhesu Crist, ainc puis ne redrecha.

( d. Hippo  1868, Canto II., p. 37.)

Such wonders were added by d'Outremeuse to Boldensele's sensible remark: In hujus vallis principio a sinistris est ecclesia beatissimae Virginis, in quam descenditur per plures gradus lapi eos, quae pro majori parte sub terra est, quod credo etiam ruinis civitatis Hierusalem vallem replentibus accidisse, which corresponds to ll. 10-16 of our *Manderille*.

p. 63, l. 30. *apperen the fyngres*.—The Anglo-French text of the *Chemins* (ed. Riant, 1882): En cel liu aperent les deys des mains Nostre Seignur (p. 195). Burehard, *De Terra Sancta* (1864) knows of other marks in stone: knees and hands (p. 69), hair and neckbone (pp. 68-69).

Ibid. *putte hem in the roche*.—H.: sapona a la roche, *i.e.* leant against the rock. Mistranslation.

p. 63, l. 35. *Iosaphath was kyng*.—Odoric, *De Terra Sancta* (1864), c. xxviii. Deinde in valle Josaphat, dicta a rege Josaphat ibi sepulto . . . (p. 151). Both Sir G. Warner and Dr. Bovenschen think that the medieval legend of Barlaam and Josaphat (*Golden Legend*, c. clxxx.) gave rise to the sentence in ll. 35-37. Hermits are mentioned as living in the valley by Joh. v. W rbz. (VI. 509).

p. 64, l. 6. *upon þat mount*.—H.: de celle montaigne, *i.e.* from the hill-top.

Ibid. *manye of the stretes*.—H.: auques par totes les rues, *i.e.* nearly through all the streets.

p. 64, l. 16. *wrol it*.—Besides the *Itineraries*, the romances of the Holy Grail allude to the writing of the Lord's Prayer in the stone. P. Paris, *Romans de la Table Ronde*, 1868, I., p. 220.

p. 64, l. 18. *Marie Eqipcyane*.—Not in the sources. Sir G. Warner notices a tomb of St. Pelagia on Mount Olivet. D'Outremeuse altered the name.

p. 64, l. 24. *Symon leprosus.*—Sir G. Warner states that his identity with Julian the Harbourer is disputed in the *Golden Legend*, c. 30.

p. 64, l. 35. *long fro.*—H.: loinz de, i.e. far from.

p. 64, l. 37. *place where outre lady appered.*—The spot where the Girdle was given to incredulous Thomas is not, according to Sir G. Warner, particularised in the *Golden Legend* (c. exix.) or elsewhere. It seems an invention of d'Outremeuse's, like the stone of p. 65, l. 4, where the Lord shall sit on Doomsday.

p. 65, l. 6. *mount of Galilee.*—D'Outremense seems to have forged this story by confounding the Mount of Galilee (otherwise called Mount of Offence) of Odoric (p. 154) with the cave in Mount Sion called the Galilee, p. 61, l. 19 (Sir G. W.).

p. 65, l. 11. *somlyme a lityll cytee.*—H.: Ierico soleit estre vne bele cite, i.e. Jericho used to be a beautiful town.

p. 65, l. 19. *refreshched t fed.*—H.: qar elle auoit recelez et repastez les messagers, i.e. for she had hid and fed the messengers.

p. 65, l. 24. *mede of the prophete.*—Egerton: he schall take hyre of a prophete (Matt. x. 41).

p. 65, l. 30. *by a montayne t forgh desert.*—H.: par vne montaigne deserte, i.e. across a desert hill. Boldensele: deserto quodam montoso medio existente (p. 65).

p. 65, l. 31. *a day iorneye.*—H. gives this as the distance from Bethany to the Jordan, adding: De Bethanie vers orient jusques a la grant montaigne ou nostre Seignur ieuna xl iours y a vi lieux. The Englisher (or the Cotton scribe) runs the two sentences into one, mixing up the grammar and the topography.

p. 65, l. 34.—*tempted him.*—Page 69, l. 36 contains another reference to the Temptation.

p. 66, l. 17. *houts of Ieremye.*—No source known.

p. 66, l. 20. *Ahom t of Alkatram.*—H.: Entour celle mer croist mult d'ahom et d'alketram. Sir G. Warner quotes J. of Würzburg: supra ripam maris praedicti multum aluminis et multum catrani ab incolis reperitur et colligitur (p. 179). Diez, *Etymol. Wörterb. der romanischen Sprachen*, 1887, p. 93, knows forms with the article al in Portuguese and in Spanish, while the French guitar, gondron, the Italian catrame follow the Medieval Latin catarannus. Like the word cambil, the form alkatran betrays a derivation from Arabic, perhaps through books of medicine. This is a reason for believing the real doctor John de

Mandeville to have had a hand in the composition of our fictitious book of Travels.

p. 66, l. 22. *the barmē*.—Burchard, *De Terra Sancta* (1864) : In circuitu montis illius [Engaddi] et in ipso erat vinea balsami sed tempore Herodis Magni Cleopatra, regina Aegypti, in odium ipsius Herodis favente Antonio transtulit eam in Babylonian Aegypti (p. 61). The present tenses “make” (l. 22) and “beren” (l. 23) correspond to preterites in the French original. II. : homme fist traire les arbresseaux et les porta homme planter a Babiloigne.

p. 66, l. 26. *care þat men clepen karun*.—Sir G. Warner quotes John of Würzburg : supra laeum Asphaltitem in descensu Arabiae Karnaim spelunca in monte Moabitum, in quem Balac, etc. (p. 179), and identifies the name with that of Ashtaroth Karnaim of Gen. xiv. 5.

p. 66, l. 28. *dede see*.—Sir G. Warner mentions Josephus as the ultimate source of these fables, widely current in the Middle Ages.

p. 67, l. 1. *made moyſt*. Prof. C. F. Brown has proved this to be the source of Cleanliness, ll. 1027–8 :

and þer water may walter to wete any erþe,
Sehal neuer grene þer-on growe, gresse ne wod nawþer.
(*The Author of Pearl*, 1904, p. 150.)

p. 67, l. 3. *loud chaungeþ*.—Josephus relates that the water changes its colour thrice a day (Sir G. W.).

p. 67, l. 5. *gretness of an hors*.—Josephus : as large as headless oxen. Cleanliness, ll. 1037–8 :

And þer waltez of þat water in waxlokes grete,
þe spuniande aspaltoun þat spyserez sellen.
(C. F. Brown, *Author of Pearl*, 1904, p. 151.)

p. 67, l. 11. *ne may not dyen*.—Josephus, *Bell. Jud.* iv. 4, reports that Vespasian threw in men unable to swim, with their limbs bound (Sir G. W.). Cleanliness :

If any schalke to be schent wer schowued þer-inne,
þa; he bode in þat boþem broþely a monyth,
He most ay lyue in þat loþe in losyng euer-more,
And neuer dryȝe no deth, to dayes of ende.
(C. F. Brown, *Author of Pearl*, 1904, p. 150.)

p. 67, l. 17. *jren þerein*.—Sir G. Warner notices a contradiction between the Medieval sources : Comestor declares that the heaviest things are cast up by the Dead Sea, while Antoninus Martyr (ed. Tobler, p. 97) states that everything sank in it. That iron should

float and feathers sink seems a characteristic invention of d'Outremuse's. It is repeated in Cleanness, ll. 1025-6 :

For lay þeron a lump of led and hit on loft fletez,
and folde þeron a list fyber and hit to founs synkkez.
(C. F. Brown, *Author of Pearl*, 1904, p. 149.)

This quotation leaves no doubt that its source is a French *Manderille*. H. : Et q̄i metteroit fer dedeins, il noeroit par desure; et q̄i mitteroit vne plume dedeins, elle irroit au founz.

p. 67, l. 19. *azewst kynde*.—The law of kind (*i.e.* of Nature) is often discussed in the *Manderille*.

p. 67, l. 21. *faire appes*.—Vincent de Beauvais, *Spec. Hist.* I., c. lxvii. : Nam pro seclere incolarum de coelo descendit ignis, qui regionem illam in cineres aeternos dissolvit; cuius umbra quaedam et species in favillis et arboribus ipsis etiam adhuc videtur. Nascentur enim ibi poma virentia sub tanta specie maturitatis, ut edendi desiderium gigant, quae si carpas, fatiscunt, ac resolvuntur in cinerem, et fumum exhalant, quasi adhuc ardeant (p. 25). The corresponding passage in Cleanness bears some evidence of being derived from the French: Bot quen hit [viz. the fruit] is brused oþer broken (p. 151), H. : q̄i les brusera ou trenchera parmy.

p. 67, l. 24. *brente + sonken*.—H. : ardz del feu denfern.

p. 67, l. 25. *lake dalfetidee*, corrupt from Asphaltites, the classical name of the Dead Sea, no doubt influenced by foetidus, = stynkyng. Nöldeke, *Der Alexanderroman*, 1890, p. 27, states that the stinking sea was opposed to the clear seas. Boldensele : mare Mortuum, foetens et horridum, iaeus detestabilis et abjectus (p. 66).

p. 67, l. 26. *þlom of deneles*.—Mare Diaboli, the name used in Crusading times.

p. 67, l. 32. *sett rpon an hill*.—Boldensele : Et prope est civitas parvula Segor, quae oratione Loth salvata est, cui mons supereminet, etc. (p. 66). Similarly H. : qar elle seoit a dessouz vne montaigne. Mistranslation.

p. 67, l. 33. *aboue the water*.—H. : dessouz leawe. Mistranslation.

p. 68, l. 1. *doughtres*.—The commentators take no notice of such immoral passages, or of their bearing on the literary and historical position of the author of *Manderille*. Yet they are too many to be negligible.

p. 68, l. 14. *dwelleth ȝit*.—H. : demorra. Mistranslation.

Boldensele (p. 66) and Burchard (p. 59 of 1864 ed.) both state that they could not see the statue of salt!

p. 68, l. 19. *.ij. zeer and .v.*—H.: iii.^{xx} dis ans.

p. 68, l. 21. *another sone ysmael.*—H.: vn autre fitz Ismael, qui auoit XIII. anz, qele il auoit engendrez en Agar sa chaunbrene. Mistranslation.

p. 68, l. 29. *renneth the flom.*—Boldensele: Hie fluvius non est magnus nec multum profundus, limosum fundum habens, bonos pisces et dulcis saporis aquam continens . . . in radice montis Libani seaturiens, ex duobus fontibus, ut dicitur, Jor et Dan collectus re et nomine trahit originem. Per mare Tiberiadis fluens, prope locum ubi Christiani communiter balneantur, in mare Mortuum praedictum dilabitur, et non apparens ulterius inibi absorbetur (ed. 1855, p. 67).

p. 68, l. 34. *laboch.*—As various French texts give initial *l*, instead of capital *I*, the misspelling is probably d'Outremeuse's.

p. 69, l. 5. *And gon the hilles.*—Sir G. Warner remarks that the topographers write that the valley of the Jordan (not the hills of Lebanon) extend to the desert of Pharan. D'Outremeuse misinterpreted his sources, and was followed by the Englisher.

p. 69, l. 10. *as a mannes hened.*—Bovenschen states that Thietmar (e. 29, p. 53) saw apples of that size from cedars, but denies that the cedars of Lebanon bear any fruit. D'Outremeuse adopted the more startling view.

p. 69, l. 12. *Betron.*—Explained by Sir G. Warner as Bostra, now Buzrah, about eighty miles south of Damascus.

p. 69, l. 13. *Meldan in Sarmoyz.* H.: qe homme appelle Meldan en Sarazinois, ceo est a dire Foire ou Marchee en Romanez, i.e. which is called Meldan in the Saracen language, that is to say fair or market in French, because fairs are often held in that plain. The course ascribed to the Jordan in ll. 12–15 is that given to the Dan by Vincent de Beauvais, l. XXXII., e. Ixi. Meldan is the form given by Eugesippus to the word spelt Medan by Vincent and known in the East as meidan, Arabic for a square or open space.

p. 69, l. 17. *And in pat flom.*—Boldensele: In hoc sacratissimo fluvio Dei filius a beatissimo praecursori Johanne baptizatur; vox Dei Patris auditur, Spiritus sanctus in specie columbae descendens cernitur, lavaerum regenerationis efficitur. . . . Hunc fluvium filii Israël sicco vestigio transierunt duodecim lapides de ipsius fundo secundum numerum tribuum assumentes et totidem aliunde sumtos

in ejus medium reponentes in memoriam miraculi perpetuo recordandi. Undis hujus fluvii Naaman Syrus a lepra curatur. . . . Cirea hunc fluvium plura sunt monasteria ubi Christiani . . . ducunt vitam: et prope est civitas Hæc per Josue expugnata.

p. 69, l. 31. *cytee of Haylla*.—H.: la citee de Hay, la quelle Iosue assaily et prist. Englisher's blunder: he takes the French article la to be part of the name of the city.

p. 70, l. 7. *Carak en Sar moyz*.—Boldensele: Ultra mare Mortuum versus orientem, extra fines terrae promissionis est castrum fortissimum in montanis, quod Latine Mons Regalis dicitur, in Arabico autem Krak. . . . Dicitur, quod sub castro in villa, quae Sobak dicitur, ac in terminis ejus Christianorum seismaticorum circa 40 milia commorentur de illis partibus oriundi (pp. 66-67). Boldensele confused the Kerak East of the Dead Sea with another Kerak, also called Montreal, and lying south of the Dead Sea, D'Outremeuse adopts his blunder. The Englisher took the French word sarasinois, describing the Arabic language, for the name of a country, like on p. 69, l. 14. Moreover, he read in as in.

Ibid. *Ryally*.—H.: roialment, misspelling for royal mont, i.e. royal mount.

p. 70, l. 8. *Baldwyn . . . of France*.—No Baldwin ever was king of France. Jacques de Vitry states that Mons Regalis [*i.e.* the Southern Krak] was founded by Baldouinus de Burgo, de regno Franciae, *i.e.* Baldwin II., third Christian king of Jerusalem (ed. Bongars, t. I., pt. II., p. 1068). Hence d'Outremeuse's blunder.

p. 70, l. 15. *ij. iourneyes*.—Boldensele: De his locis processi versus provinciam Galileac per medianum Judæam et Samariam in tribus diebus, et . . . perveni in Ramatha Sophim, in montem Ephraïm altum, ubi Heleana et beata Anna Samuelis mater commorati sunt; ibidemque sanctus ille propheta Samuel natus et defunctus est. [Samuel's grave in Mountjoy is mentioned on p. 62, l. 27.] Sie igitur procedens veni ulterius in Silo, . . . ubi area Dei sub Heli sacerdote longo tempore servabatur, sicut astruit liber Regum. Hie vota et sacrificia populi Domino reddabantur, Samueli priuio Deus locutus est et sibi inter cetera de mutatione sacerdotii intimavit et revelavit. Prope a sinistris est Gabaton, et ex opposito Gabaa, de propinquo Rama Benjamin, quorum locorum saera historia recordatur. Inde procedens veni in Sichem vel Siehar, ubi est provincia Samaritanorum. Vallis est pulcherrima ac secunda civitasque bona, quae nunc Neapolis appellatur, juxta quam circa viam versus Judæam Dominus cum muliere Samaritana

prope puteum loquebatur, qui adhuc ibidem ostenditur, sed aliquantulum obstructus est; supra quem locum olim pulchra erat ecclesia, nunc plurimum dissipata (pp. 68-69).

p. 70, l. 33. *womman of Samuritan*.—H. : la femme Samaritane, i. e. the Samaritan woman.

p. 70, l. 35. *Roboas*.—Jeroboam (Kings xii. 28).

p. 70, l. 37. *cytee of Deluze*.—H. : cite de Luze.

p. 71, l. 7. *Dyne*.—Gen. xxxiv.

p. 71, l. 10. *Garasonn*.—Guérin mentions a convent of Saint Gérasime in the plain of Jericho (*Terre Sainte*, ed. 1897, p. 262). Is this the source of d'Outremense's strange spelling?

p. 71, l. 17. *hill of Aygues*.—H. : montaignes. The Englisher misread *n* as *u*, mistook the second syllable for a proper name, and translated “mont” as “hill”! Boldensele: Nunc Sebaste dicitur et multum assimilatur civitati sanctae in situ (p. 69).

p. 71, l. 18. *of the xij. tribes*.—Boldensele: In hac fuit caput et sedes regni 10 tribuum (p. 69). H. : x. tribuitz. The mistake may be the Englisher's or the copyist's.

p. 71, l. 20. *John the Baptist*.—Vincent de Beauvais and the *Golden Legend*, c. exxiv., may be the sources.

p. 71, l. 21. *Abdyan*.—Abdias in the *Golden Legend*.

p. 71, l. 22. *Murharyme*.—Macheron by the Dead Sea.

p. 71, l. 26. *askes in the wynd*.—According to Ernoul's *Itinéraire*, this is the reason why children used to burn bones on St. John's eve.

p. 71, l. 30. *in to the hill*.—The *Golden Legend*, written by an Italian, says that the finger was carried beyond the Alps and laid down in St. Martin's Church [at Tours?]. Sir G. Warner refers to Eugesippus and John of Würzburg, who state that St. Theela conveyed it to Maurienne among the Alps of Savoy. A virgin called Teela figures in the epic cycle of Charlemagne, Paris: *Hist. poét. de Charlemagne* (1905), p. 280. *Oeuvres de St. Charlemagne*, t. II., col. 1366, in vol. 98 of Migne. The original French reading of d'Outremense is doubtful. It may be: entre les Alpes, or outre les Monts, or outre les Alpes, or entre les Monts. The close of this sentence was linked up by the Englisher with the beginning of the next. H. : A Sebaste, en celle lieu mesmez, soloit auoir vne bele esglise.

p. 71, l. 34. *in the wall*.—Sir G. Warner states that the head is reported to have been immured, not at Samaria, but in Herod's palace at Jerusalem. He quotes the *Cursor Mundi*:

Here nu quat Herodias did ;
In a wall his heued sco hid.

(p. 758, ll. 13228-9.)

p. 71, l. 35. *cloth all blosy*.—According to the *Golden Legend*, the head was wrapped in a cloth of imperial purple, and taken to Rome.

p. 72, l. 3. *hundred ordres*.—H.: noinaignes cordelers, i.e. nonains cordelières, i.e. Franciscan nuns. The Englisher read the initial c. as a numeral, and the latter part of the word as [monastic] orders! Mistranslation!

Ibid. *broygylly*.—H.: bruille, ensi qe demy ars, i.e. charred, like half burnt. Brûlé seems to be confused with bronillé. A verb bruillir occurs in Godéfroy, meaning: être brûlé.

p. 72, l. 7. *be Popes*.—An obvious piece of impertinence.

p. 72, l. 10. *at Gene*.—The *Golden Legend* says that the ashes are at Genoa.

p. 72, l. 11. *Sarazines also*.—A piece of flippancy characteristic of d'Outremeuse.

p. 72, l. 16. *holt him apayd*.—Neither Dr. Bovenschen, who suspects “oral tradition” as the source of this passage, nor Sir G. Warner has pointed to the impudence of such jokes against the Papacy and against the worship of reliques.

p. 72, l. 19. *chaungeth his colour*.—Both commentators give Isidore, *Elym.* xiii. 13, 8 (Migne, lxxxii., 483), and Jacques de Vitry, e. lxxxv., p. 166, as the sources. We may suspect a sly intention in the collocation of this miracle with those worked by St. John's reliques.

p. 72, l. 21. *Samaritanes*.—Boldensele: Hi nec legem Christianorum aut Judaeorum aut Saracenorum, sed nec paganorum sectantur, sed unum Deum dicentes, opiniones, ritus colendi ac modos vivendi mirabiles tenent, se solos reputantes de numero salvandorum. Et etiam in habitu ab aliis distinguuntur quia, cum in his partibus habitantes generaliter involvant capita linteis longissimis, Christiani quidem flavis, Saraceni albis, Judaei glaucis, horum capita rubeis involvuntur; et se dicunt Dei electissimos inter omnes (p. 69). The only change from this introduced in the *Manderille* is that in the colour of the turban: Christians wear yellow in Boldensele, and Jews blue.

p. 73, l. 7. *From this contree*.—Follows Boldensele, with additions from Eusebius.

p. 73, l. 16. *Cedar*.—Odorie, *De Terra Sancta*, 1864, p. 148:

Quinto miliario a Corrosaim est Cedar, civitas excellentissima, de qua in psalmo: Habitavi eum habitantibus Cedar (Ps. exix., A.V. cxx. 5).

p. 73, l. 18. *Antecrist.*—Odonie, *De T. S.* : Mare autem Galileae sumit initium inter Bethsayda et Capharnaum, et terminatur Corrosaim, in qua nutrietur Antichristus. De his duabus civitatibus ait Jesus: Ve tibi, Betsayda, ve tibi Corrosaim ! (p. 148) (Matt. xi. 21; Luc. x. 13).

p. 73, l. 19. *Babyloune.*—This reads like another attack on the Papacy and on the Roman Church, which was by heterodox sects of the Middle Ages called the impure Babylon of Revelation (Jumel *Le Panth.* 1875, p. 31). It agrees with Aldo, see note to p. 25, l. 1.

p. 73, l. 22. *schul come a worm.*—Sir G. Warner knows no source for this. It may have been current among opponents of the Papacy.

p. 73, l. 23. *schall be noryssclt.*—Pseudo-Methodius: Hie naseitur in Chorozaim et nutrietur in Bethsaida et regnavit in Chaparnaum et letabitur Chorozaim, eo quod natus est in ea, et Chaparnaum ideo, quod regnaverit in ea. Propter hanc causam in euangelio Dominus tertio sententiam dedit dicens: Ve tibi Corozaim, ve tibi Bethsaida, et tibi Chaparnam, si usque in celum exaltaveris, usque ad infernum discendes (p. 93 of Sackur's edition, 1898).

p. 74, l. 5. *& his wif Canee.*—H. : et la femme Cananee. Mis-translation. Matt. xv. 22 : a woman of Canaan.

p. 74, l. 7. *Architrichlyn.*—Architrichinus, the governor of the feast, John ii. 8.

p. 74, l. 9. *mount endor or hermon.*—Endor is a town, and Hermon a mountain. But Endor was called a mountain in the early Itineraries. Boldensele refers to the hills of Gilboa. The author of *Mandeville* mixes up all his sources, as Dr. Bovenschen has shown in detail.

p. 74, l. 11. *Torrens Cison.*—Engesippus: Supra Naim mons Endor, ad radicem eius supra torrentem Raduum, qui est Cison, etc. Judges v. 21 : . . . that ancient river, the river Kishon.

Ibid. sometyme was clept.—H. : autrement est appellez. Mis-translation.

p. 74, l. 12. *Abymelech.*—Judges v. 1: Barak the son of Abinoam.

p. 74, l. 13. *with sone of Delbore.*—H. : ouesqe le filz Delbore. The article has been omitted by the copyist. D'Outremeuse seems responsible for the treatment of the Biblical narrative.

p. 74, l. 16. *zeb and zebet t Salmana*.—According to the *Pseudo-Metholius* (ed. Sackur, 1898) the leaders of the Ishmaelites in their fight against Israel were Oreb, Zeb, Zebe and Salmana (p. 18 of Introduction, p. 68 of text). Psalm lxxxiii. gives the names Zeeb, Zebah and Zalmunna (v. 9-11); Judges c. vii.—viii.

p. 74, l. 28. *monfer der ne regu*.—Burchard archly remarks that David's curse did not stop the rain, for visiting the hills of Gilboa on St. Martin's day, he was soaked to the skin (ed. 1864, p. 52). The *Manderville* never has such touches of homely truthfulness.

p. 74, l. 33. *Nazareth*.—Boldensele is followed and amplified from other sources.

p. 75, l. 10. *alityll resegt*.—H. : vu petit easen. Godefroy, Diet, etym. *verbo*: cassel, casel, caissel explains the word as loge, logette, cahute, i.e. niche, box or recess. The readings of my two Brussels manuscripts are impossible. Boldensele: In hoc loco pulchra fuit ecclesia atque magna; sed heu! quasi destructa est; parvulus tamen locus est in ea cooptus et a Sarraenis diligentius custoditur, ubi circa quandam columnam marmoream asserunt veneranda conceptionis mysteria esse perfecta (pp. 71-72). D'Outremeuse irreverently converts the tabernacle where the Immaculate Conception is said to have taken place into a box for collecting the pilgrims' money!

p. 75, l. 24. *Sephor*.—Identified by Sir G. Warner with the modern Seffürich.

p. 75, l. 26. *lepe of oure lord*. The substitution of Our Lady is probably an oversight of the Cotton scribe's. Boldensele: Prope ad unum miliare locus est, qui Saltus Domini appellatur, ubi, cum Christus ductus esset, ut praecipitaretur de montis cacumine, ipse transiens per medium illorum ibat, evangelio attestante (p. 72). The additions are either from the "folklore of charms" (Sir G. Warner) or from d'Outremeuse's imagination. The reading of Brussels 10420-5 differs from H., and reads as follows, in modernised spelling: A demi-lieue de Nazareth est le Saut Notre Seigneur, car les Juifs le menèrent sur une haute roche pour le jeter aval, mais il connaissait bien leur male pensée, si passa parmi tous eux et saillit en une autre roche bien autre et dit l'Écriture: Jesus autem transiens per medium illorum ibat. Et quiconque dit ce dit de la Sainte Écriture il peut passer sûrement parmi les larrons en ayant souvenance comment Notre Seigneur passa parmi les Juifs qui étaient les larrons et les brigands qui le voulaient faire mourir. Et

dit-on avec ces deux vers du psautier : Irruat, etc. Ces choses dit lon trois fois et puis passe l'on sans péril.—Dr. Bovenschen remarks that the verses here ascribed to the psalter are from Gen. xv., xvi., where I could not find them.

p. 75, l. 29. *ȝit ben the steppes . . . sene.*—Not in the sources.

p. 76, l. 8. *.wir. ȝeere old.*—*Golden Legend*, c. exix.

p. 76, l. 14. *the scale of god.*—Boldensele : Ibi enim Christus frequenter discipulos docuit, arcana secretorum coelestium revelavit, ut ex hoc non immerito singularis schola Domini nuncupetur, etc. (p. 72).

p. 76, l. 19. *slayn Abymelech.*—H. : occis Amalech. Scribe's mistake.

p. 76, l. 26. *Lord it is gode.*—Matt. xvii. 4.

p. 76, l. 28. *Hic est filius.*—Matt. xvii. 5 : This is my beloved Son, in whom I am well pleased.

p. 76, l. 31. *day of doom.*—No particular source known except the common belief of the Middle Ages.

p. 77, l. 8. *mount heremon.*—See note to p. 74, l. 9.

p. 77, l. 12. *sones.*—H. : le filz Zebedee et le filz Alphee.

p. 77, l. 24. *t renneth.*—H. : Et court ly flum Iordan parmy, i. e. and the river Jordan flows through it. Mistranslation. Boldensele : Est autem hoc mare locus multum magnus, scilicet forsitan circa 30 miliaria in circuitu continens, per enjus medium fluvius Jordanis currit ; bonos habet pisces in magna copia, etc. (p. 73).

p. 77, l. 27. *gret brigge.*—Sir G. Warner has found this bridge mentioned in Ernoul (*Itinéraires*, p. 57).

p. 77, l. 31. *Traconye.*—H. : Traeonyde, i. e. Trachonitis.

p. 77, l. 34. *Ienazareth.*—Genezareth.

p. 78, l. 1. *whan he began.*—H. : q̄i estoit auques noie dedeinz la mer, i. e. who was nearly drowned in the sea. Boldensele : dum in ipso mergi coepisset (p. 73).

p. 78, l. 3. *Modice fidei.*—Matt. xiv. 31 : O thou of little faith, wherefore didst thou doubt ?

p. 78, l. 6. *rored.*—H. : nagea, an archaic use. Boldensele : In hoc mari saepe Dominus navigavit (p. 73).

p. 78, l. 9. *the table.*—The spot called Mensa is not a table, but, according to the *Surrey* (I., p. 369), “a small artificial square plateau” outside (not in) the city of Tiberias (Sir G. Warner).

p. 78, l. 11. *Et cognoverunt.*—Luke xxiv. 35 : he was known of them in breaking of bread.

p. 78, l. 15. *an brennyuge durt.*—*Les Pelerinaiges pour aller en Jherusalem* : A Thabarie est ly tysons que li Juif geterent apres

Nostre Seignor, quant lor monstra comment il devoient faire la tainture ; et le tison tint a .ij. mur et erut maintenant en un grant arbre (*Hinéraires*, ed. 1882, p. 102). Odoric, *De Terra Sancta* (1864) : Ubi accidit, quod, cum puer Jesus cum quodam cognato suo moram ibi traheret, commotus homo predictus arripuit faciem ardenter, et post Jesum proiecit, volens eum percutere ; sed fax infixa terra in arborem crevit maximum, quae usque in hodiernum diem flores et fructus producit (p. 147). See note to p. 45, l. 7.

p. 78, l. 20. *Saphor*.—Boldensele (73) writes Saphet, meaning the Crusading castle of Safed. D'Outremeuse confounds it with the Sephoris of p. 75, l. 24 (Sir G. Warner).

p. 78, l. 24. *Centurioes hous*.—This was at Capernaum (Matt. viii. 5).

p. 78, l. 25. *taken to tribute*.—H. : baillé as tribuitz de Zabuloun et de Neptalim, *i.e.* granted to the tribes of Zabulon and Naphtali. Mistranslation.

p. 78, l. 31. *toward the north into the South*, slavishly translated from H. : vers bise jusqes vers mydy. The right reading is in Brussels 11141 : de vers bise jusques vers midy, *i.e.* from north to south.

p. 78, l. 32. *t of lengthe*.—H. : Et de large, *i.e.* And in width. Mistranslation.

p. 78, l. 34. *myle of lombardye*.—As the distances in the *Manderille* are often incorrect or even fanciful, one may suspect a joke in his account of little miles and great miles. The length of the Holy Land is 180 miles in the *Manderille*, 140 (variant 160) in Boldensele !

p. 78, l. 36. *prouynce of Almayne*.—H. : ne de Prouince ne Dalemaine, *i.e.* nor of Provence, nor of Germany. Mistranslation.

p. 79, l. 2. *Cevyle*.—H. : Cilicie.

p. 79, l. 5. *west see*.—Boldensele's mare Mediterraneum. The list of Syrian provinces is shorter and less orderly than in Boldensele.

p. 79, l. 16. *seven hem fuis*.—H. : les envoient querre por porter lour lettres, *i.e.* the lords send for the pigeons to carry their letters. The Englisher seems to have read quar = car = therefore instead of querre = querir = fetch. Mistranslation. The Crusading epic refers to the pigeon post of the Saracens. *Chanson de Jérusalem*, éd. Hippéau, 1868 :

A chaceun colon soit la chartre au col fremée,
Et par devant la gorge en la plume bofée,
Que Franchois n'es perchoivent, cele gent parjurée.

(p. 101, ll. 2537-39.)

Sir G. Warner refers to Fouche de Chartres, III. 47; Albert d'Aix, V. 9; R. de Aguilars, c. 19; Baudri, IV. 6; Jacques de Vitry, p. 1105. The Crusaders brought the pigeons down with arrows or hawks, read the messages, and dispatched the carriers with deceitful letters.

p. 79, l. 25. *seyut Iame conuerted hem.*—Sir G. Warner: “De Vitry rightly says that they had their name, not from St. James the apostle, but ‘a quodam magistro suo dicto Jacobo cuiusdam (Theodosii) Alexandrini patriarchae discipulo,’ meaning Jacob al-Baradai, or Baradaeus, a monk of Constantinople in the sixth century, by whose energy the sect was organised; and he [viz. Jacques de Vitry] is responsible for the statement that saint John baptised them, only in so far as he incidentally mentions St. John *the Baptist* in speaking of the confession of sins.” The whole trend of the *Mauderille's* argument is obviously as heterodox as was possible in his day. Auricular confession was often opposed by dissenters from Roman Catholicism. Jundt, *Histoire du panthéisme populaire au M.A.* (1875) quotes the Dominican Étienne de Belleville (1223) on the Vaudois: . . . “Ils enseignent qu'il suffit de confesser ses péchés à Dieu et que Dieu seul a le droit d'excommunier” (p. 31). In d'Ontremeuse's own time, the Lollards were accused of denying confession to the priest:

Sed hoc Lollardi renunt,
Cum soli Deo instruunt
Nostras culpas detergere.

(Wright: *Political Poems and Songs*, I., 1859, p. 240).

p. 79, l. 27. *only to him.*—H.: qar a eely homme se doit rendre coupable contre q̄ il mesprint, *i.e.* for to him against whom one has trespassed should one avow one's guilt. Slight change of meaning.

p. 79, l. 32. *Confitebor.*—Ps. exi. 1: I will praise the Lord with my whole heart. A formula repeated in ix. 1, and in cxxxviii. 1.

p. 79, l. 33. *Delictum meum.*—Ps. xxxii. 5: I acknowledged my sin unto thee.

p. 79, l. 34: *Dous mens.*—Ps. cxviii. 28: Thou art my God and I will praise thee.

p. 79, l. 35. *Quoniam cogitacio.*—Sir G. Warner refers to Ps. xciv. 11: The Lord knoweth the thoughts of man. This is not very near.

p. 80, l. 2. *Natholes seynt Austyn.*—H. : Et nientmoins saint Augustin et saint Gregory dient. Brussels 10420-5 (modernised) : Et toutefois nous lisons en saintes écritures qu'aueuns des auteurs (B. 11141 : autres) des saints hommes s'accordent à leurs opinions, si que saint Augustin, saint Grégoire, saint Hilaire. In the Brussels version, those Fathers of the Church are definitely pitted against the Papal doctrine of auricular confession.

p. 80, l. 4. *Qui scelera.*—Whoso ponders on his sins and feels converted, let him hold himself pardoned.

p. 80, l. 5. *Dominus pocius.*—The Lord considers thoughts more than words.

p. 80, l. 6. *Longorum temporum.*—Sins committed long before perish in the twinkling of an eye once repentance is born in the heart.

p. 80, l. 15. *was first.*—H. : Et verite est qe ceste confessiou est primitive et naturelle.

p. 80, l. 16. *seynt ppter.*—H. : Mes ly seintz pieres apostoilles qui sunt depuis venez, i. e. But the Holy Fathers the Popes who have come since. Mistranslation. The French original opposes Scripture and the Primitive Church to the Papal authority.

p. 80, l. 21. *medycyne* — Brussels 10420-5 : Et ainsi ne peut-on donner penance convenable, qui ne sait la qualité [MS. quantité] du fait, i. e. Similarly, one can give no appropriate penance unless one knows the character of the deed. The Englisher has followed H. The orthodox conclusion of d'Outremense's unorthodox argument is from Jacques de Vitry, who inveighs against the Jacobites : Pereunt ex defectu doctrinae, vulnera sua medicis spiritualibus abscondentes, quorum est inter lepram et lepram discernere, et peccatorum circumstancias pensando poenitentias iniungere, etc. (quoted by Bovenschen, p. 263).

p. 80, l. 26. *Surienes.*—From Jacques de Vitry, c. lxxv., p. 138, and Haiton, c. 14.

p. 80, l. 29. *therf bret.*—H. : et font le sacrement dum pain leuez. Mistranslation.

p. 80, l. 32. *Georgyenes.*—From Jacques de Vitry, c. lxxx. p. 156.

p. 81, l. 3. *gyrl abonen.*—H. : ceintz par dessure. Burchard, *De Terra Sancta*, writes of the Syrians : In habitu concordant cum Saracenis, nisi quod tantum per cingulum laneum discernuntur (ed. 1864, p. 89). Another derivation of the name is from Our Lady's Girdle, given to St. Thomas at the Assumption (D'Angleure,

Le Saint Voyage, ed. by Bonnardot and Longnon, S.A.T.F., 1878).

p. 81, l. 4. *Arryenes*.—No Arians appear among the sects of Medieval Palestine. D'Outremeuse brings them in.

p. 81, l. 5. *of Ynde t summe*.—H.: Yndiens, qui sont de la terre Preistre John, i.e. Indians who are of Prester John's land. Mistranslation.

p. 81, l. 7. *to oþere þei ben varyaunt*, i.e. from others they vary.

p. 81, l. 21. *Helezeus Damascus*.—Eliezer (Genesis xv. 2). From Eugesippus and other Itineraries. Vincent de Beauvais, XXXII., c. 61. Most other data in the notice of Damascus are from Boldensele.

p. 82, l. 15. *Sardenak*.—Prutz, *Kulturgesch. d. Kreuzzüge* (1883), calls the monastery Sebedany, and places it in the Anti-Lebanon (p. 65), and reports similar stories from Our Lady's Church near Tripoli and from that at Tortosa (p. 66). Schefer, in his edition of *Bertrandon de la Broquière* (1892), gives the modern name as Sidnaya, the Medieval ones as Sardenay, Sardan, Sardenal and Notre-Dame de la Roche (p. 65). All the Itineraries report the miracle, which may be connected with the Jewish practice of anointing stone pillars with oil (Gen. xxviii. 18; xxxv. 14, etc.). See the miracle of St. Catherine, p. 39, l. 23.

p. 82, l. 20. *vout*.—H.: voute. Boldensele: In easali pulchro, quod sub monasterio est, Christiani seismatici commorantur, bono vino satis abundantes (77). D'Outremeuse seems to have read some such word as *cava*, *caverna*, vault, instead of *easale*, village!

p. 82, l. 24. *þat turneth into flesch*.—H.: qui se conuerty en char. The French convertit was probably meant as a preterite. Mistranslation.

p. 82, l. 26.—The account of the Tartars is from the *Historia Mongolorum* of the Franciscan Joannes de Plano Carpini, included in Vincent de Beauvais' encyclopedia.

Ibid. *eten houndes*.—*Pseudo-Metholius*, ed. Sackur, 1898: Comedebant enim hi omnes cantharo speciem omnem coquinabilem vel sparcebilem, id est canes, mures, serpentes, etc. (pp. 72-73). Alexander asks God to enclose those impure nations between the Uber mountains.

p. 83, l. 8.—Batho (d. 1255), grandson of Yenghiz and khan of the Golden Horde (Orda) received Carpini's vi it (Sir G. Warner).

He was dead when the *Mandeville* was written. Batho is mentioned by Hayton, p. 157 of 1906 ed.

p. 83, l. 11. *to soren jme.*—H.: Il serroit bon pais a semer de feuchere et de genest et des espines et de rourcées, i.e. It would be a good country for sowing fern and broom and thorns and brambles. Mistranslation.

p. 83, l. 18. *Daresten.*—Sir G. Warner guesses at Dorostenia or Drestra, the old name of Silistria. But the irresponsible d'Outremeuse may have thought of the Dur-Este of romance mentioned, e.g. in the *Chanson de Roland*. See note to p. 44, l. 33.

p. 83, l. 35. *Sleyes.*—H.: soleiez. Brussels 10420-5: seleis. Egerton: sleddes. The original reading probably was seleyes, cognate with esclisse = traîneau in the abridged edition of Godefroy, 1901. D'Outremeuse might know the Middle Flemish word sledde, slee = sledge. Grandgagnage, *Dictionnaire étymologique de la langue wallonne*, t. II., 1880, gives the form sclite, meaning sledge.

p. 84, l. 18. *of here lare.*—The word law was used in the Middle Ages with the meaning religion, especially of the Jewish, Christian and Saracen laws. Renan, *Arverroës* (1866), p. 166.—In the Liégeois version of the Crusading cycle, the three are said to be equally false. Cornumarant says to Godfrey of Bouillon:

En tierre sont trois lois, il est bien vérités,
Et chascuns est si bien en sa foi abusés,
Juys et Sarrasin et les crestienés
Que chascuns cuide en foi estre bien asenés.

(P. Paris, *Histoire littéraire*, Vol. XXV., p. 533.)

p. 84, l. 21. *Meshaf.*—William of Tripoli, *De Statu Saracenorūm*, ed. in Prutz, *Kulturg. d. Kreuzz.*: Postquam dictum est de egressu Macometi et suorum, progressu eorum atque occasu, restat videre, quid sentiendum est de eorum lege seu libro Aleoratum, Meshaf seu Harine (e. xxv., p. 590).

p. 84, l. 27. *place of delights.*—Will. Trip.: Locus deliciarum est, in quo quisque habebit nonaginta novem virgines delicatas, quibus omnibus fruetur omni die et semper inveniet illas illibatas et integras. Ad nutum etiam desiderii rami arborum fructum porrigit optatum ori comedentis, flumina lactis et mollis meri et liquidissime limphe deorsum defluent, menia et mansiones pro meritis singulorum assignabuntur singulis ex lapidibus preciosis edificate et ex auro precioso Olir (Prutz, 596).

p. 85, l. 9. *exist spak als sone as he was born.*—Will. Trip.: The relatives of the Virgin ask: Quomodo loquitur infans in

cunabulis? Et ipse puer dixit: . . . Deus . . . me fecit benedictum prophetam (ed. Prutz, p. 593).

p. 85, l. 13. *The Angel.*—Will. Trip.: Et apparuit [Spiritus] ei [Mariae] in similitudine viri et dixit Maria territa: Invoco Deum misericordem, si tu es Taquius. (Glosa Saracenorum: Taquius erat quidam incantator, qui subito intrabat super virgines et supprimebat eas speciosus et pulcher ut angelus.) Et dixit: Ego sum nuncius Dei tui: donabitur tibi filius innocens et purus (ed. Prutz, c. xxxii., p. 592). D'Outremeuse has followed this so closely that no conclusion is possible as to his own views on the Immaculate Conception. Dr. Bovenschen rightly points out that the gross calumnies of Medieval Christians against Islam and its founder, known to the author of *Maulerille* through Vincent de Beauvais, Jacques de Vitry, and other writings, have not been repeated here. Sir G. Warner explains the name Taquius as a mistranslation of a word in the Koran (Transl. Rodwell, 1876, p. 112).

p. 85, l. 21. *childed under a palme tre.*—Will. Trip., c. xxxiii.: Quomodo peperit [Maria] et natus eam consolatur.—Item in alio loco demonstrat [Alcoran] quomodo filium, quem conceperat, peperit et quomodo filius natus de ea matrem consolatur et dicit sic: Concepit Maria filium et abiit cum eo in locum longinquum et remotum. Et eum advenisset tempus partus, peperit sub palma. Et tunc dixit: O ut mortua fuisse, antequam hoc evenisset mihi et obliuioni fuisse tradita! Et mox natus de ea dixit: Ne tristeris, ait, posuit sub te Deus secretum. Trahe ad te rammum palme cum fructu et super te cadet fructus electus maturus; comedere ex eo et bibe et esto leta (ed. Prutz, 592).—Montégut, *Heures de lecture d'un critique* (1891), maintains that these episodes bear a striking likeness to the story of the conception and birth of the enchanter Merlin (p. 308, fn.).

p. 86, l. 3. *full of c[h]aritee.*—The original reading, claritee, is correct. Will. Trip.: . . . evangelium, in quo est directio et lux et veritas (ed. Prutz, p. 594).

p. 86, l. 9. *Missus est Angelus.*—An Evangelium from Luke i. 26, often repeated in the liturgy, I am told by a learned Benedictine: “And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.”

p. 86, l. 19. *neuere crucyfyeſt.*—William of Tripoli is more hostile to the Mahometans: Mendacium Saracenorum et fabula de Christi morte et eius cruce. Dicunt hic glosatores Alcorani, quod

Judei non crucifixerunt Christum, sed Judam proditionem, qui dum quereret magistrum suum in spelunca, ut caperetur, mutatus est vultus eius in faciem Jesu; quem ministri tollentes crucifixerunt, et ideo dicunt, quod christiani non habent scientiam de Deo, quia dicunt Christum crucifixum ab impiis Judeis, qui non fuit crucifixus nec mortuus, sed vivus ascendit in celum iterum descendens. Item dicunt, quod Deus contra suam insticiam egisset, si permisisset Christum innocentem occidi (ed. Prutz, pp. 594-595). This is the doctrine called Dokerism, which was common among heretics both before and after d'Outremense's time. Ch. Schmidt, *Histoire des Cathares*, II., 1849, pp. 36-37; A. Jundt, *Hist. Pauth.*, 1875, p. 142.

p. 87, l. 2. *þei gon so ny oure feyf.*—Will. Trip.: ipsi sunt vicini fidei christiane (ed. Prutz, p. 596).—Et sic simplici sermone Dei, sine philosophicis argumentis sive militaribus armis, sicut oves simplices petunt baptismum Christi et transeunt in ovile Dei. Hoe dixit et scripsit, qui auctore Deo plus quam mille iam baptizavit (*ibid.*, p. 597-598).

p. 87, l. 6. *the lare of Macomete schall fayle.*—Will. Trip.: Attrahit etiam eos ad veram fidem credulitas et quedam communis conceptio in cordibus omnium tamquam prescientia sita, quod doctrina Macometi et fides sit in brevi casura, sicut et Mosayee legis cultura et sola fides Christi cum populo christiano semper sit, quamdiu mundus durabitur, stabilis et mansura (ed. Prutz, p. 596).

p. 87, l. 8. *ȝif ony man aske.*—Will. Trip.: Si quis enim querat ab ipsis quenam sit fides eorum, nesciunt aliud dicere nisi hoc tantum: Credimus Deum creatorem omnium, diem iudicii, in quo remunerabuntur merita hominum, et vera esse, que Deus locutus est per ora sanctorum prophetarum omnium (ed. Prutz, p. 596).

p. 87, l. 16. *.ij. wyfes.*—Will. Trip.: Habeas uxores duas et tres et quatuor et ita usque ad novem, et concubinas, quot poterit emere dextera manus tua. Et si in oculis tuis dispiceat uxor, trade ei libellum repudii et abire permittas (ed. Prutz, p. 596).

p. 87, l. 23. *.iii. persones.*—Will. Trip.: Mirantur, quando audiunt divine et deifice trinitatis mysterium, sine cuius cognitione non habetur de Deo vero vera scientia. Nam cum audiunt, quod Deus, quem colunt, ut aint, est creator coeli et terre et creaturarum omnium, qui creavit omnia ex nichilo verbo suo sibi coacterno, concedunt gaudientes, quod Deus habeat verbum, per quod creata

sunt universa et sine ipso factum est nichil. Item cum audiunt, quod Deus, qui est verbalis, hoc est habens verbum, ut vivus et vita vitarum, vitam tribuens viventibus eunctis, in vita vivens, fons vite indeficiens, unde vitam hausit omnis creatura corporalis et spiritualis, concedunt Deum habere vitam sive spiritum, quem dicimus sanctum (ed. Prutz, p. 597).

p. 88, l. 4. *Moyses*.—Will, Trip.: Abraham est amicus Dei, Moyses autem prolocutor Dei, Jesus, Marie filius, verbum et spiritus Dei et Macometus est Dei nuncius. Inter quos quatuor Jesus verbum Dei est maior, cuius magnitudinis laudes et preconia monstrata sunt supra (ed. Prutz, p. 596).

p. 88, l. 9. *feyth as cristene men han*.—H.: loy parfite et foy solone Cristiens. The French original is less orthodox than the English translation.

p. 88, l. 16. *ben pei repreued*.—H.: Et pur ceo sunt ils persecutours de veraiz sages, qi espiritalment lentendent, i.e. therefore they persecute the really wise, who understand it after the spirit. Mistranslation. The French original accuses the foolish infidels, who take Scripture literally, of persecuting the wise who interpret it aright. A heretic position.

p. 88, l. 18. *riuijfreat*.—Brussels 10420-5 adds: Mais qui lentent espiritalment, il la croit parfaitemment.

p. 88, l. 19. *pei han defouled the lare*.—Will, Trip.: . . . in hoc Saraceni se preferunt Judeis et Christianis, quod dicunt, Judeos violasse legem et Christianos violasse evangelium, et se suum in sua virtute et integritate servasse divinum librum Aleoranum (ed. Prutz, p. 591).

p. 88, l. 23. *the Souldan tolle me*.—Dr. Bovenschen accepts this as truthful and autobiographical. Sir G. Warner looks upon it as fiction and compares it to the commonplaces of satirical literature in the Middle Ages. The sinfulness of Christians is dwelt upon in William of Tyre (see Caxton's *Godfrey of Bouillon*, E.E.T.S., 1893, p. 31). Prutz refers to Jaques de Vitry (I. 70, p. 128-129); to Guilelm. Neubrig. (III. 14); to Caesarii Heisterbac., *Dial. mirac.* (IV. 15 ed. Strange, I. 187-188), and to Ricoldus de Monte Crucis. Montégut instances the tale of the Jewish merchant in Boccaceio's *Decamerón* (First Day, Tale Second). Gröber refers to a tale by Bosone da Gubbio (*d.* after 1345) as the source of Boccaceio (p. 11 of Gröber's Introd. to *Decameron*).

p. 88, l. 29. *ȝee cristene men*.—Brussels, 10420-5: voz gens.

Brussels 11141: *vos prebstres.* H.: *voz flamynes.* The latter two readings, containing an attack on the clergy, are obviously right, as opposed to the lewed peple of l. 31.

p. 89, l. 1. *righten.*—H.: *baretter*, *i.e.* cheat. The MS. used by the Englisher probably read: *battre*.

p. 89, l. 4. *now swerded, now daggered.* Sir G. Warner gives variants:—S.: *ore brondez ore contaillez.* G.: *ore broudes ore court taillies.* Brussels, 10420–5: *ou broisde ou contailles.* Brussels 11141: *bronde puis decope et entretaillie.* We may guess that *contaille* or *entretaillé* means slashed, as a tailoring term. The Englisher probably thought of *coutel*, *couteau*, *i.e.* knife, and therefore introduced words derived from sword and dagger. Mistranslation.

p. 89, l. 19. *þat knowe we wel be oure prophecyes.*—De Reiffenberg, in his Introduction to Vol. II. of the romance of the *Cheralier au Cygne et Godefroi de Bouillon*, quotes Robert le Moine, where the soothsayer Calabre says: A centum annis et infra invenerunt patres nostri in saeris Deorum responsis et in sortibus et divinationibus suis et animalium extis, quod christiana gens super nos esset ventura nosque victura. Concordant super hoc aruspices, magi, arioli, et numinum nostrorum responsa et prophetarum dieta (pp. xl.–xli.). The fourteenth-century verse says:

Par forche conquereront la nostre mançion;
Et prenderont oussy le temple Salemon.
Vous en serés livrés à grant destrucion.

(p. 12, ll. 3650–3652.)

p. 89, l. 26. *contres of cristene kynges t' princes.*—H.: *des courtz des princeez.* Mistranslation.

p. 89, l. 27. *messangieres.*—Such a spying expedition is reported in the Crusading epics. Cantes xiii.–xviii. of the romance of *Godefroi de Bouillon*, edited by Hippéau (1877), tell how King Cormumarant of Jerusalem comes to Bouillon as a palmer to survey the power of his future opponent Godfrey. The text edited by de Reiffenberg has a similar episode:

Or est Cormumarans par son fier hardement
Passé de la mer, de quoy il se repent
Pour venir vostre estat et vo demainement.
(Vol. II., 1848, p. 55, ll. 4656–4658.)

p. 89, l. 29. *of clothes of gold.*—Brussels 10420–5: *de musk.* Can the Englisher have read *damask* and thus reached *cloth t'* Mistranslation.

p. 90, l. 12. *Seynt Gabriell*.—Will. Trip.: . . . Macometus habens etatis vite 45 annos cepit dicere se esse prophetam Dei, Gabriele archangelo nunciante ei voluntatem divinam (ed. Prutz, p. 590).

p. 90, l. 14. *born in Arabye*.—Will. Trip.: puer videlicet orphanus, egrotativus, pauper et vilis, custos camelii, natione Arabs (ed. Prutz, p. 576).

p. 90, l. 19. *Eremyte*, the Nestorian monk Sergius, otherwise called Bahira, William of Tripoli's Bahayra.

p. 90, l. 21. *the entree began to weare*.—Will. Trip.: Hic ponunt Saraceni primum miraeulum, quod Deus operatus est, ut dicunt, pro famulo suo adhuc parvulo, dicentes, quod parva porta curie monasterii, per quam transibant ad presentiam pueri, dum vellet intrare parvulus, ita divino nutu crevit dilatata et areualiter exaltata est, ut curie imperialis videretur hostium aut introitus domus regie magestatis (ed. Prutz, p. 576). The same miracle occurs in the *Moniage Guillaume*, when William of Orange knocks at Bernard's door (Bédier, *Légendes épiques*, I. 1908, p. 349).

p. 90, l. 26. *gouernour + prince*.—H.: gouernour de la terre al prince de Corodane, i.e. governor of the country of the prince of C. Mistranslation.—William of Tripoli calls the first husband of Khadidjah a wealthy merchant. D'Outremense raises him to princely rank. Sir G. Warner identifies Corodane as the name of Khorasan in the Crusading historians. Vincent de Beauvais (*Sp. Hist.*, l. 23, cap. xxxix.) writes of Eadiga, lady (domina) of Corozania.

p. 90, l. 30. *the grete sikeness*.—H.: de la grant maladie, eo est de la eaduke. Vincent de Beauvais: Post haec vero Machomet caepit cadere frequenter epileptica passione. Quod Eadiga cernens valde tristabatur, quod nupsisset impurissimo homini et epileptico. Quam ille placare desiderans, talibus sermonibus demuleebat eam dicens; quia Gabrielem Archangelum loquentem meeum contempnor, et non ferens splendorem vultus eius, utpote carnalis homo deficio et cado. Credidit ergo mulier, et omnes Arabes, et Ismahelitae, quod ex ore Archangeli Gabrielis illas susciperet leges, quas suis discipulis dabat, eo quod Gabriel Archangelus saeps a Deo mittatur hominibus sanctis (ed. 1524, p. 913).

p. 91, l. 2. *generacioun of ysmael*.—Will. Trip.: natione Arabs de genere Ysmaelis (ed. Prutz, p. 576).

p. 91, l. 4. *Ismaelytenes*.—Honorius, *Imago Mundi*, Migne,

Vol. CLXXII., col. 125 (lib. I., c. xv.), describing Western Asia: In ea sunt gentes multae, Moabitae, Ammonitae, Iduamæi, Sarraeni, Madianitæ, et aliae multæ. (Col. 126 c. xvii.): In hæ [Palestina] etiam Sarraeni, a Sara dicti, qui et Agareni, ab Agar. Item Ismaelitæ ab Ismael nuncupati.

p. 91, l. 9. *heremyte*.—Identical with the Eremyte of p. 90, l. 19, according to the legend. Our text seems to separate him into two.

p. 91, l. 14. *wente Machomete*.—Will. Trip.: Ad praedictum magistrum suum Bahayram frēquentius veniebat et in veniendo et moram faciendo apud ipsum sodales gravabat, quem tamen ipse libenter audiebat et multa pro eo faciebat. Ob quam causam sodales cogitaverunt Bahayram interficere, sed timebant magistrum. Accidit igitur quadam nocte, ut gravati longa collatione, qua tenuit magistrum reclusus, cum cernerent magistrum tremulentum, pugione ipsius Machometi iugulaverunt virum sanctum nocte illa, impónentes eidem magistro, quod nimia ebrietate alienatus suum interficerat magistrum et auctorem. Mane autem facto dñm Machometus sanctum virum quaereret licentiam accepturus et dicturus vale, inveniens ipsum mortuum vehementer contristatus cepit quaerere homicidas, et eum argueretur a sodalibus tamquam auctor secleris ebriosus, credens verum esse, quod dicebant, conscius quod ebrius extiterat nocte illa et videns proprium gladium cruentatum, contra ebrietatem et vinum ebrietatis causam maledixit omnes vini portatores [potatores?] vendidores et emptores, ob quam causam Sarraeni devoti vinum non bibebant nec bibunt Raçabitarum more (ed. Prutz, p. 577).—This may be compared to the killing of Clitus by Alexander.

p. 91, l. 32. *Galumell*.—Sir G. Warner: For sugareanes, “calamelli, calamæ pleni melle,” and “canamellæ, de quibus zuechara ex compressione eliquatur,” see J. de Vitry (pp. 1075, 1099). They are noticed also by the crusading historians, e.g. Alb. of Aix (v. 37), “calamellos mellitos, . . . quos vocant zuera, suxit populus,” and Will. of Tyre (xiii. 3). But though the canes and the sugar are mentioned, the drink is not. For the medicinal properties of sugar (it is gode for the breest) see Alb. Magnus, *De Veget.* vi. 37, “Lenit etiam pectus,” etc. (ed. Jessen, p. 470).

p. 91, l. 36. *Archijlamyn*.—The Oxford English Dictionary, under flamen, writes that Geoffrey of Monmouth used archflamen and flamen to denote the two grades of alleged sacerdotal function-

aries in heathen Britain, whose place was afterwards taken by bishops and archbishops. Here, as in the variant quoted in our note to p. 88, l. 29, an ironical side-glance at the Roman hierarchy may be suspected. The words are not in William of Tripoli.

p. 92, l. 2. *La ellec*, etc.—Sir G. Warner gives the Arabie as : Lâ illâ illâ, Muhammad rasûl allâh. The formula is from William of Tripoli.

p. 92, l. 6. *here lettres*.—Sir G. Warner : This alphabet is found in the *Cosmographia* of Aethieus . . . it has strong affinities with the Sclavonic alphabet known as Glagolitic.—According to Gaster (see note to p. 13, l. 12), many Medieval heresies were of East-European or Slavonic origin. See Introd., pp. 21–22.

p. 92, l. 12. *þorn t ȝogh*.—H. : nous auons en nostre parleure en Engleterre deux lettres pluis qils nomnt en lour a b c, cest assauoir þ et ȝ, qi sont appellez thorn et ȝogh. If, as the present editor believes, d'Outremense wrote the *Mandeville*, he would have learned the names and shapes of those two letters from a traveller, possibly from the English doctor Sir John Mandeville.

p. 95, l. 4. *the more t the less*.—H. : la moindre, i.e. Cairo. Babylon the Great was in Mesopotamia.

p. 95, l. 9. *.iiiij. flobes*.—Only three are named.

p. 95, l. 12. *Persye*.—Ausfeld points to the form Persis (Persidis) as the name of a town [Persepolis?] (*Alex. Rom.*, 1907, p. 70).

p. 95, l. 17. *the grete see*.—A term applied to the Euxine in the Middle Ages (Sir G. Warner). See note to p. 170, l. 9.

p. 95, l. 21. *Thamy*.—The Tanaïs or Don.

p. 95, l. 23. *Albanye*.—Vincent de Beauvais : Albania est a colore populi nuncupata, eo quod albo erine nascantur. Haec ab oriente sub mari Caspio surgens, per ora oceani septentrionalis usque ad Maeotides paludes per deserta et inculta extenditur. Huic terrae canes ingentes sunt, tantaeque feritatis, ut tauros premant, leones perimant (*Sp. Hist.*, l. I., c. lxix., p. 26 of 1624 edition). According to a footnote to Dan. de Thaurisio's *Responsio ad errores impositos Hermenii* (ed. 1906, p. 593), the country of the Albanians, or Aghouans, comprises three parts : Armenia, Shirvan and Azerbeidjian.

p. 96, l. 3. *the see more high þan the lond*.—Jean d'Outremeuse, *Miroir des Histoires* : Libe . . . la mere y est asseis plus grant et plus hault qui n'est la terre ; et se soy sourtient dedens ses metes

en teile manere, qu'ilh ne chiet et ne gote sour la terre (Vol. I., 1864, p. 295). The fourteenth-century version of the *Chevalier au Cygne* places the high sea near Paradise :

Et puis le haulte mer qui paradix costie,
Et la mist Dieu Adam et Eve son amie.
(Vol. III., 1854, ll. 21769-21770.)

Compare Dante's hill of Paradise and Purgatory, arising in the midst of the Antipodean sea like Mandeville's mountayne, l. 6, of p. 96 (John of Hildesheim, ed. 1878, p. 30).

p. 96, l. 20. *Pountz*, Pontus Euxinus or the Black Sea. Here d'Outremense begins to follow friar Odoric's account of his travels in the East.

p. 96, l. 23. *Quicunque ult*, the first words of the Athanasian Creed, which is not now believed to be by Athanasius. The story of his quarrel with the Pope, described by Sir G. Warner as highly fanciful, really contains one more attack upon the Papacy.

p. 97, l. 7. *old castell*.—Brussels 10420-5 : j chastel anehien dont les meurs sont pres tous coners de eder que nous appelons ivy et siet sur vne roche, *i.e.* an old castle, the walls of which are nearly all covered with ivy, which we call [in English] ivy, and which stands on a rock. The fiction of an English authorship is again supported by the introduction of an English word.

p. 97, l. 9. *Layays*.—Laias, modern Laiazzo, Pharsipee, modern Perschembé, and Cruk, modern Korgho or Guiaourkeui, all lie in Cilicia, or Little Armenia, on the Mediterranean coast, right away from Trebizond on the Black Sea. Hayton of Armenia, an author familiar to d'Outremeuse, had been a lord of Cruk.

p. 97, l. 13. *laly of fayrye*.—The lady Melior, sister of Melusine, in the romance of that name, written down 1387, after d'Outremeuse had finished the *Mandeville*, and edited in 1891, for the E.E.T.S., by A. K. Donald.

p. 98, l. 4. *sone of a pore man*.—This part of the tale is not included in the romance of *Melusine*, nor is the knyght of the temple of l. 10.

p. 98, l. 21. *Artgroun*.—Odorie : Et de la m'entournay en Armenie la grant qui a nom Artiron. Ceste cité est moult bonne et riche et seroit encore plus se ne feussent Tartre et Sarrazin qui la ont destruitte car on y treuve encore pain et char et tous autres vivres en tres grant habondance fors de vins et de fruit. Ceste cité est moult froide car les gens dient qu'elle sciet au plus hault

terroir qui soit aujourduy habité. En ceste cité a moult bonnes eanes, et est la cause car eestes eauies du fleuve de Eusfrates qui couert a vne journée pres de ceste cité a my voye de Trapesonde et la cité de Thoris (ed. Cordier, 1891, pp. 5-6).

p. 98, l. 24. *þat maketh gret cold.*—H. : et si fait grant froide, *i. e.* it is very cold. Gallicism.

p. 98, l. 27. *a iorneye besyde þat cytee.*—H. : a vne iournee pres de celle cite, *i. e.* a day's travelling from that city. Mis-translation.

p. 98, l. 28. *under erthe.*—This marvel is not in Odoric. It is a duplicate of what d'Outremeuse had written about the Nile (p. 28, l. 10).

p. 98, l. 29. *resorteth.*—H. : resort, *i. e.* rises again, from sourdre. Mis-translation.

p. 98, l. 31. *Sabissocolle.*—Odorie : Sabissa colloasseis, explained by Cordier as Hassan-kaleh, east of Erzerum (pp. 6 and 15).

p. 98, l. 32. *Aravath.*—Vincent de Beauvais, *Sp. Nat.*, l. VI., c. xxi., col. 383 of 1524 ed. : Ararat est mons Armeniae, in quo Arcam historie post diluvium resedisse testantur, unde et usque hodie ibidem lignorum eius videntur vestigia (from Isidore).

p. 98, l. 33. *Taneez.*—Brussels 10420-5 : chano. Cordier quotes from Charlín I, p. 219 : Ce mont [Ararat] a encore deux autres noms dans les livres persans, savoir Cou-nouh, c.à.d. Mont-Noé, et Sahet-toppus, c.à.d. heureuse butte. Sir I. Gollanez drew my attention to the identity of the first component with the Persian word koh = mountain, *e. g.* in Koh-i-Noor = mountain of light. Daniel de Thaurisio calls Ararat mons Noe. His commentators summarise the legend of a monk James, who tries to ascend to the top, but falls asleep on the way, and finds himself at his starting-point again when he awakes. After several fruitless attempts, an angel tells him that God takes pity on him and gives him a piece of the ark, which was first preserved in St. James's monastery, and is now at Etchmiadzin (Dan. de Th., 1906, p. 592).—Prof. C. F. Brown quotes from Cleanness :

On þe mounte of Mararach of Armene hills,
þat ober-wayez on ebry hit hat þe thanes.
(ll. 447-8, quoted in *Author of Pearl*, 1904.)

The author of Cleanness probably followed the *Manderille*, while d'Outremeuse may have obtained his Persian word from some

Jewish source, oral or written (John of Hildesheim, ed. 1878, p. 26).

p. 99, l. 4. *noufer somer ne wynber*.—H. : et en estee et en yuer, i. e. both in summer and in winter.

p. 99, l. 8. *of the montayne*.—Here the French MSS. insert the legend of the monk as in II, 10–20.

Ibid., *Dayne*.—Sir G. Warner: The ruins of Ani, once the capital of Armenia, are about sixty miles north-west of Ararat, near Kars. Its thousand churches are mentioned by Rubruk in 1253 as then existing (p. 389); but the whole city was destroyed by earthquake in 1319 (St. Martin, *Mém. sur l'Arménie*, 1818, I., pp. 111–114).

p. 99, l. 9. *Ang* is a mere duplicate of Dayne, according to d'Outremeuse's familiar method.

p. 99, l. 21. *Thauriso*.—Odoric: Thoris . . . jadis ot nom Faxis autres dient Sussis (ed. Cordier, 1891, p. 19).

p. 99, l. 37. *yode ryneres*.—Odoric only mentions good water. D'Outremeuse adds the rivers and ships!

p. 100, l. 2. *Cassak*.—Odoric: . . . cité des trois roys. . . . Et appelle on este cité de Cassan, cité royal de grant honneur, mais Tartre l'ont moult destruite. Cordier hesitates between Qaschân, three days from Ispahân and four from Ardistan and Sawah = Saba, mentioned in Marco Polo and lying between Soldania and Yezd (ed. 1891, pp. 41–42).

p. 100, l. 9. *Geth*.—Sir G. Warner hesitates between Yezd and a place immediately to the north of Ispahan, now called Gez.

p. 100, l. 10. *grarely see*.—Mentioned again as in Prester John's land on p. 181, II, 19–29.

p. 100, l. 12. *elepen glessch þere Dabago*, etc.—Brussels 10420–5: La appellent ilz la char dalbago et le vin vase. So in B. 11111. H. has Dabago and Vapa. Sir G. Warner, following the Egerton MS., which omits all mention of wine and meat, tries to interpret these two words as place names. But vappa is only the Latin for flat wine, as in Massinger's *Beliere as you list*:

. Your viper wine,
So much in practice with grey-bearded gallants,
But vappa to the nectar of her lips.

(Act IV, Scene 1.)

As for dalbago, it bears some resemblance to albacore, explained in the Oxford English Dictionary as meaning a certain fish, and

derived from Arabic *al* + *bukr*, pl. *bakārat*, a young camel, a heifer.

p. 100, l. 17. *Cornaa*.—Cordier's *Odoric* has seven variants, and identifies the site with Istakhr, the ancient Persepolis (pp. 49–50), where Yule notes a modern name, Kinara.

p. 100, l. 23. *lettres of Persaynes*.—The French texts and Egerton give another alphabet here. Sir G. Warner identifies it as “given by J. G. Eecard, *De origine Germanorum libri duo*, 1750, pl. IV., p. 192, from an unspecified MS. at Ratisbon, said to be of the eleventh century. It there professes to be Chaldaic. This MS. also contains six other alphabets; and it is significant that among them, in addition to the Hebrew, is included the so-called Egyptian alphabet of Mandeville.”

p. 100, l. 29. *Sweze*.—Sueta in Eugesippus (p. 994) lies below Damasens.

Ibid. *Theman*, also in Eugesippus.

p. 101, l. 1. *Are of Gosra*.—Brussels 10420–5: are de bosra. Sir G. Warner: For the account of Job, identified with “Jobab the son of Zerah of Bozrah” (Gen. xxxvi. 33), see Isidore, *De ortu et obitu Patrum*, cap. 24 (Migne, lxxxiii., 136).

p. 101, l. 5. *after his lace*.—A hint that one religion is as good (or as bad) as another. John of Hildesheim writes that it is a moot point among the Jews how the Lord could praise Job, though he was but a Gentile (ed. Köpke, 1878, p. 10).

p. 101, l. 9. *to heere estate*.—H.: et a hautesse de rechief, i. e. and to high estate again. Mistranslation.

p. 101, l. 15. *Manna*.—Odoric: La treuve on le manne meilleur et en plus grant habondance que en nulle partie du monde (p. 59–60). The rest is from Vincent de Beauvais, *Spec. Nat.*, 1624, l. IV., cc. lxxxiv.–lxxxv.: Manna est ros cadens super lapidem aut arborem et fit dulcis et coagulatur, sicut mel . . . visum acuit, pulmoni confert, et renibus ac vesicae. . . . Et est bonum stomacho et epati . . . laxat ventrem . . . habet autem virtutem depurandi et mundificandi sanguinem (col. 285–286).

p. 101, l. 20. *congeleth*.—H.: se coagule = coagulates.

p. 101, l. 25. *Culdee*.—Odoric: De la vins en Caldée, qui est uns grans royaume. Si passai par la terre de Babel qui est à iiiii. journées près de Caldée. En ceste Caldée ont leur propre langaige des gens du pays (p. 63).

p. 101, l. 26. *gret in sownynge*.—This praise of the Chaldaean language is not in Odoric. No source has been traced for it.

p. 101, l. 31. *In þat reme*, etc.—H. : En le roialme de Caldée sont ly hommes belles et vont mult noblement parez ouesqez erenechiez dorrez, et lour draps auxi sont aornez des orfraies et des grossez perlez et de pieres precieuses mult noblement. Similarly, the two Brussels MSS. Meaning : In the kingdom of Chaldea, men are fair and go most nobly arrayed, with gilded head-dresses, and their garments also are adorned with orphreys and large pearls and precious stones very nobly. The Englisher has not translated couvre-chefs, *i.e.* coverchiefs, kerchiefs. Odorie : Les hommes y sont beaux et les femmes laides. La vont les hommes aournez ainsy que ey vont nos femmes et portent sur leurs chiefs d'or clos et chappeaux de perles (p. 63).

p. 101, l. 35. *large wryple*.—The French original has only large, which the Englisher preserves along with its proper equivalent : wide.

p. 102, l. 4. *Hur*.—Jean d'Outremeuse, *Miroir des Histoires* : Tharé le pere Abraham le patriarche . . . vient . . . demoreir en la terre de Caldée, en une citeit c'on nommoit Hur, qui est a dire en franchois Fen. . . . Astoit roy de Asserie Nymus, liqueis fondat en sa terre marchissant à la thour de Babel, une mult belle citeit . . . Nynyve (Vol. I., 1864, p. 10). The ultimate source is Gen. xi. 27–xii. 6.

p. 102, l. 22. *here after*.—Both the Brussels MSS. and some of those used by Sir G. Warner here insert an alphabet, not recognisable to that learned palaeograph.

p. 102, l. 23. *Amazoyne*.—The story of the Amazons is an episode of the Medieval epic cycle of Alexander. Dr. Bovenschen refers especially to the *Historia de preliis* of the archpriest Leo. The French romance of *Alexander* and Gautier de Châtillon's (*alias* Gautier de Lille's) Latin poem of *Alexandrei* are a more likely source.

p. 102, l. 26. *wommen wil not suffre no men*.—Bovenschen (p. 279) quotes the Letter of Prester John, ed. Zarneke : Mariti praedictarum mulierum non morantur cum eis nec audent ad eas venire nisi statim vellent mori. Statutum est enim, quod quicunque vir intraverit praedictam insulam ipso die morietur.

p. 102, l. 30. *Colepus*.—Vincent de Beauvais, *Spec. Hist.* : Duo reges juvenes Ylinos et Scolopitus . . . per insidias trucidantur ; quorum uxores, arma sumentes, viros, qui domi remanescant, interficiunt : tunc armis pace quae sita linitimorum concubitus ineunt. Mares, qui nascebantur, interficiunt, virgines reservant,

quas non lanificio, sed armis et equis et venationibus assuefaciunt
iminstis infantium dexteris mammis, ne sagittarum ictus impedi-
re tur. His duae fuere reginae, Marthesia et Lampeto vicissim
terminos defendentes (*Spec. Hist.*, l. I., c. xvi., p. 36, ed.
1624).

p. 102, l. 33. *as creatures out of wrytt.*—H.: come desesperez.

p. 103, l. 3. *male scholde dwell.*—H.: ne qenfant mall fuist
norry entre elles.

p. 103, l. 5. *Pei drawen hem.*—Gantier de Châtillon narrates
the loves of Alexander and the queen of the Amazons, named
Thalestris:

. . . Visendi succensa cupidine regis
Gentis Amazoniae venit regina Thalestris
Castrisque virginibus subiit comitata ducentis.

. . . Laeva papilla manet et conservatur adultis,
Cuius lacte infans sexus muliebris alatur.
Non intacta manet, sed aduritur altera, lento-
Promptius ut tendant arcus.

. . . Se venisse refert, ut pleno ventre regressa
Communem pariat cum tanto principe prolem

. . . Fuerit si femina partu
Prodita, maternis potetur filia regnis:
Si mas exstiterit patri reddetur alendus.

. . . tandem pro munere noctem
Ter deciesque tulit.

(*Alexandris*, ed. Mueldener, 1863, l. VIII., ll. 8-47, pp. 173-174.)

The distinction made between aristocratic girls, who lose the left
breast, and the infantry, who lose the right, seems a characteristic
duplication, imagined by d'Outremont.

p. 103, l. 29. *Tarmegyte.*—Sir G. Warner refers to Brun, Latini,
who locates Termegite east of the Caspian (l. 4. 123, p. 158). He
identifies it with Alexandria Margiana, now Merv, the foundation
of which is attributed also to Seleucus.

p. 103, l. 36. *est partie t in the meridionall partie.*—Isidore:
Duae sunt autem Aethiopiae, una circa solis ortum, altera circa
occasum in Mauretania (*Etym.* XIV. 5, 16-17, quoted by Bovenschen). Isidore's west becomes the *Manderille's* south through
carelessness.

p. 104, l. 4. *a well.*—Honorius d'Autun: Apud quos [Gara-
mantes] est fons tam frigidus diebus, ut non bibatur; tam fervidus

noctibus, ut non tangatur (*Imago Mundi*, Migne, 172, l. I., c. xxxiii.). Vincent de Beauvais: fons qui friget calore dici, et calet frigore noctis (*Spec. Nat.*, l. XXXII., c. xv., 1524).—Jean d'Outremeuse's *Miroir des Histoires* improves upon this: ibi at une fontaine en Egypte mult merveilleux qui chandelles esprise estident, et les estintes resprendent (Vol. I., 1864, p. 294). In the Arthurian romances, the Duke of Bellegarde having struck off King Lancelot's head, it falls into the brook. When the Duke dips his hand into the water, which had been very cold, it begins to boil with such violence, that he hardly has time to withdraw his fingers, which are burning to coal (P. Paris: *Romans de la Table Ronde*, l., 1868, p. 351).

p. 104, l. 16. *folk pat han but o foot*.—Vincent de Beauvais: Legimus Monoscelos quoque ibi [in India] nasci, singulis cruribus et singulari perniciitate, qui ubi defendi se velint a calore, resupinati plantarum suarum magnitudine inumbrentur (*Spec. Hist.*, l. I., c. xciii., p. 34, ed. 1624).

p. 104, l. 20. *pe i ben all galore*.—H.: ils sont totes chanuz, *i.e.* white-haired. Can the Englisher have read jaume? Mis-translation.

p. 104, l. 21. *pat galowness turneth*, etc.—H.: ils ont les cheueux touz noirs. The Englisher seems to have mixed up cheuen and chemu.—Vincent de Beauvais: Apud Ctesiam legitur feminas semel parere, natosque canos illico fieri. Esse tursum gentem alteram, quae in juventa cana sit, in senectute nigrescat, ultra aevi nostri terminos perennantem (*Spec. Hist.*, l. I., c. xciii., p. 34, ed. 1624).

p. 104, l. 26. *Eutlak*.—H.: Euilae, *i.e.* the Hayilah of Gen. ii. 11.

p. 104, l. 31. *the water becometh Cristall*. Vincent de Beauvais: Traditur, quod sit [chrystallus] nix glacie durata per annos (*Spec. Nat.*, l. VIII., c. lxii., col. 525, ed. 1524).

p. 104, l. 33. *galore Cristall*, etc.—H.: cristal iammastre trehant a colour doile, *i.e.* yellowish crystal, the colour of which is like that of oil. Mis-translation.

p. 105, l. 1. *Arabye*.—Vincent de Beauvais has a similar list of four kinds of diamond: Indian, Arabic, Macedonian and Cyprian (*Spec. Nat.*, l. VIII., c. xl., col. 514, ed. 1624).

p. 105, l. 7. *out of gohl*.—Vincent de Beauvais: In metallis repertus est auri modo, nec nasci videbatur nisi in auro (*Spec. Nat.*, l. VIII., c. xxxix., col. 513, ed. 1624).

p. 105, l. 19. *male t female*.—Sir G. Warner quotes from a Lapidary edited by Pannier, *Les Lapidaires français*, 1882 :

Inde Arrabe est mere et mamele
Dou dyamaunt, masle et femele.
D'Ynde li brun d'uel coulor
Sont li droit masle et li millor;
D'Arabe sont li blanc femeles,
Bones sont, ne sont pas si beles.

(p. 283.)

Union pearls are begotten in that way according to Vincent de Beauvais : Naturaliter tamen aperit se contra rorem caeli, ipsumque in se recipit, et continent tanto tempore, quanto mulier foetum gestat in utero suo (*Spec. Nat.*, l. VIII., c. cvii.).

p. 105, l. 20. *dew of heuene*.—Vincent de Beauvais reports this of pearls, not of diamonds : Gignitur autem de caelesti rore, quem certo anni tempore conchae hauriunt (*Spec. Nat.*, l. VIII., c. lxxxi., col. 534).

p. 105, l. 22. *I haue often tymes assayed*.—Probably a hit at the alchemists.

p. 105, l. 26. *congeleth*.—H. : se congree et fait et soy engrosse, *i. e.* joins and acts and grows pregnant. Mistranslation.

p. 105, l. 30. *on his left syde*.—Vincent de Beauvais : gestatus in lacerto sinistro (*Spec. Nat.*, l. VIII., c. xxxix., col. 513).

p. 105, l. 31. *the strengthe of here growynge*.—H. : la force de leur naissance vient deuers septentrion, *i. e.* the strength of their nativity comes from the North. Mistranslation.

p. 105, l. 33. *t the left partie of man is*, etc.—H. : la sinistre partie de homme, quant il tourne sa face vers orient, *i. e.* the North is on the left side of man when he faces East (as Medieval maps are oriented).

p. 106, l. 2. *horlyness*.—Vincent de Beauvais : Adamas fortem facit hominem contra hostem, somnia vana repellit, venenum fugat et prodit, fertur enim sudore madere si venenum adhibeat prope, prodest lunaticis, ac daemone repletis. Ex contactu etiam prodesse dicitur insanis (*Spec. Nat.*, l. VIII., c. xxxix., col. 514, ed. 1624).

p. 106, l. 10. *sorwe t mischance*.—H. : luy sortilegies ou ly enchantementz, *i. e.* those bewitchings and enchantments. Mistranslation.

p. 106, l. 20. *violastres*.—Godefroy mentions violat, as a medicine or syrup made of violets. Egerton : of violet colour.

p. 106, l. 33. *I targe my matere*.—H. : ico proloigne ma matiere

p. 107, l. 14. *the adment draweth not the needle.*—Vincent de Beauvais: [Adamas] cum magnete lapide dissidet intantum ut juxta positus ferrum non patiatur trahi a magnete, aut (si admotus magnes ferrum comprehendenterit) rapiat atque auferat (*Spec. Nat.*, l. VIII., c. xxxix., col. 513, ed. 1624).

p. 107, l. 24. *Eles of ^{the} xxv. iote long.*—Medieval geographers and romancers place these in the Ganges. Sir G. Warner refers to the Romance of Alexander in Weber's *Metrical Romances* (1810, I., p. 202); Bovenschen to Honorius, l. 12, etc.

p. 107, l. 26. *vr. M. Iles.*—Vincent de Beauvais: In India traduntur fuisse quinque millia oppiderum praecipua capacitate, populorum 9000. Diu etiam credita est tertia pars terrarum, nec mirum sit, vel de hominum, vel de urbium copia, cum soli Indi nunquam a natali solo recesserint (*Spec. Hist.*, l. I., c. lxiii., p. 24).

p. 107, l. 27. *þat men duellen in.*—H.: En Ynde et emiroun Ynde sont pluis de v. mil isles habitables, bones et grandes, sanz celles qui sont inhabitables; *i. e.* In and about India are over five thousand inhabitable isles, good and large, without those that are uninhabitable. Mistranslation.

p. 108, l. 3. *þei newre you out.*—Besides the preceding quotation from Vincent de Beauvais, this is stated in Alexander's last epistle to Didimus: quia mutare patriam vestram non valetis, laudatis (*Spec. Hist.*, l. IV., c. lxxi., p. 136, ed. 1624).

p. 108, l. 6. *firste clymat.*—Medieval geographers divided the inhabited part of the Northern hemisphere into seven climates, and both the Liégeois d'Outremense and the Englishman Mandeville lived in the seventh. Sir G. Warner quotes Barth. de Glanville: For, as Ptholomeus saythe, the moone maketh a man unstable, chaungeable and remeuyng aboute fro place to place (VIII., 29, 30 ff., 129, 131). In Roger Bacon's *Metaphysica*, ed. Steele, the house of Jupiter, the ninth, "est peregrinacionum atque itinerum," etc. The moon is the house of mendacity! (p. 49). D'Outremense's astronomical geography seems made up of ill-digested recollections.

p. 108, l. 22. *Crues.*—Here Odoric is followed again. One of the variants there for Hormuz is Ormez, the source for the *Mandeville*'s distortion of the name (c. ix., p. 69 of Cordier's edition).

p. 108, l. 29. *oynementes.*—H.: oignement restrietif et refrigeratif. Such medical jokes may be adduced as arguments for the authorship of the English doctor Mandeville.

p. 108, l. 31. *in ryueres*.—Bovenschen, p. 285: the letter of Alexander to Aristotle, ed. Alexander Achillinus, 1516, reports that the people of Ormuz escape from the heat by spending the day in the water up to their chins.

p. 109, l. 1. *schippes withouten nayles*.—The *Mandeville* appears to stand alone in explaining this method of shipbuilding from the vicinity of the loadstone rocks, placed by Vincent de Beauvais on the shore of the Indian Ocean (*Spec. Nat.*, viii., 21). They also appear in the romance of Ogier le Danois, dear to Jean d'Outremeuse (Child, *Popular Ballads*, I., 1882, p. 319); in *Huon de Bordeaux* (E.E.T.S. 1882-4, p. 370); in *Herzog Ernst* (ed. Barteh, p. exlviii., etc.).

p. 109, l. 10. *Chanu*.—Identified by Cordier with Marco Polo's Thana, now Thána or Tanna, in the island of Salsette and in the Presidency of Bombay (p. 89 of Cordier's *Odoric*).

p. 109, l. 13. *ouercomen it*.—Brussels, 10420-5: apetieie; Brussels 11141: apeticee = modern rapetissée, made smaller. Mistranslation.

p. 109, l. 16. *worschipe the sonne*.—In Vincent de Beauvais, St. Thomas of India, a favourite hero of d'Outremeuse's, is ordered to worship a golden statue of the sun (*Spec. Hist.*, l. IX., c. lxvi., p. 345, ed. 1624). Hayton writes of the Chinese: La creance de ceste gent est molt diverse, car aucuns croient es ydoles de metal, autres croient en le solail, autres en la lune, autres es esteiles, autres es natures, au feu, autres à l'ève, autres a arbres, autres a bues, por ce que laborent la terre dont il vivent; et aucuns ne ont point de loi, ne de creance, ains vivent come bestes (*Flor des Estoires*, ed. 1906, l. I., c. i., p. 121).

p. 109, l. 20. *symulaeres + ydoles*.—Sir G. Warner and Bovenschen point to a similar distinction in Isidore, *Etym.*, VIII., xi., 4-14. But the *Mandeville* seems more logical in contrasting natural and unnatural or monstrous images.

p. 109, l. 25. *.iiiij. heles, on of man*, etc.—H.: vne ymage a iiiij. testes, ou vn homme a teste dun chiual, etc. The French original opposes many-headed figures, like the ones seen in India, to those with heads of animals, as in Egypt. The Englisher collects the heads of several species on one trunk. Mistranslation.

p. 109, l. 28. *sum worthi man*.—Euthemerism is here carried so far as to justify idolatry.

p. 109, l. 31. *god of kynde*.—Hayton also tries to reconcile idolatry and monotheism: Et por ce que les habiteors de cele

contrees estoient touz ydolatres, les Tartars commencierent aorer les ydoles ; mes tout ades confessoient le Deu immortel, plus grant que les autres (*Flor des Est.*, 1906, p. 157).

p. 110, l. 9. *the ox is þe moste holy best.*—Was d'Outremeuse thinking of the worship of the golden calf?

p. 110, l. 13. *god of an ox*, etc.—Odoric: Les gens de ce pais aurent une autre ydole laquelle ilz paignent la moitié homme et l'autre moitié beuf (p. 101).

p. 110, l. 20. *gode medynge.*—These general remarks on omens and superstition have not been traced to any single source. Jacques de Vitry writes that some Orientals worship the first thing that they meet in the morning (Michaud, *Bibl. d. Cr.*, I., 1829, p. 170).

p. 110, l. 33. *foules of rareyne.*—In the romance of the *Conquête de Jérusalem*, Godfrey of Bouillon with one arrow kills three birds of prey flying, and thus saves two white doves from death. The quarry fall

Delés la sinagoge Mahom et Tervagant.

The Franks rejoice, and the paynim foresee their downfall.

p. 111, l. 4. *enformed t taught.*—H.: abeuerez = abreuvés.

p. 111, l. 17. *Chana.*—After his apology for unbelievers, d'Outremeuse returns to Odoric.

p. 111, l. 19. *als grete as houndes.*—Rats of the size of a large mastiff occur in *Gulliver's Travels* (ed. G. R. Dennis, Bell, 1905, p. 95).

p. 111, l. 25. *Sarchee.*—Sir G. Warner suggests Panche, fourteen days' journey from Tana, in one MS. of Odoric, corresponding to Jourdain de Séverac's Paroth (Baroach), p. 90 of Cordier's *Odoric*.

p. 111, l. 28. *tomb.*—Odoric's Poliobum [Polumbum], p. 84, identified with modern Quilon, on the coast of Malabar. See below, note to p. 112, l. 36.

p. 111, l. 29. *Combar.*—Odoric: La province ou le poivre croist a nom Minibar, et en nulle partie du monde ne croist poivre fors en ee pays. La forest ou il croist a bien xviii. journées de long. En ceste forest a deux nobles citez: l'une a nom Flandrine et l'autre Singulir (p. 99).

p. 112, l. 7. *Long peper, blak peper t white peper.*—Vincent de Beauvais: quae cum primo flores producet, flores in unum reducuntur, et constringuntur in longum, fitque piper longum, quod

macropiper dicitur. Postea producunt interius parvos fructus, qui leucopiper, idest piper album dicuntur, quia albi sunt. Efficacius est piper nigrum (*Spec. Nat.*, l. XIV., c. lxiv., col. 1051, ed. 1624). Quod incorruptum ab igne, piper album (*ibid.*).

p. 112, l. 8. *Sorbotyn*.—There is no evidence connecting this with the radical of sherbet, French sorbet.

p. 112, l. 9. *Fulfull*.—According to Sir G. Warner, the common Arabic name, given by medical writers, such as Matth. Silvaticus.

p. 112, l. 20. *serpentes*.—That snakes feed on white pepper is twice stated in Vincent de Beauvais (*Spec. Nat.*, l. XX., c. xiii., col. 1468, ed. 1624 and *Spec. Hist.*, l. IV., c. lviii., p. 133, ed. 1624), once in connection with the Alexandrian legend. That fires are lighted near the pepper forest is from Isidore (*Etym.*, XVII., viii., 8). The refutation seems d'Outremeuse's own invention.

p. 112, l. 29. *þei enoynten*.—H.: Mes ils se oignent des peeze et les mains del iutz de lymons et dautres choses, dontz ly serpentz doutent le odour, *i.e.* but they anoint their feet and hands with lime-juice and with other things, of which the snakes fear the smell. Instead of limon = lime, the Englisher understood limace = slug. Mistranslation.

p. 112, l. 36. *Polombe*.—Variants in Cordier's *Odoric*: Ploubir, Palombo, Colonbio, Plumbum. Explained as Quilon, on the Malabar coast, called Koulam in Arabic (ed. 1891, p. 100).

p. 113, l. 1. *mountayne*.—Ogier the Dane visits this country according to Jean d'Outremeuse's *Miroir des Histoires*: he finds a well springing under two fir-trees, which has the flavour of all spices, and is called the fountain of Youth. He drinks from it with all his people. It cures all ills that men may feel or suffer, unless there be death in them. The further adventures of Ogier also resemble the narrative in the *Mandeville* (Vol. III., ed. 1873, p. 58). A different version of Ogier's experiences at the Well is summarised in Ward's *Catalogue of Romances*, I., ed. 1883, p. 609. One of the cantos of the *Romance of Alexander*, edited by Michelant, 1846, is devoted to the Fontaine de Jouvence (pp. 347 ff.). Sir G. Warner refers to Huon de Bordeaux (p. 434 of the E.E.T.S. reprint).

p. 113, l. 16. *In þat lond*.—Odoric: Les gens de ce pais aourent un beuf pour dieu. Ce beuf ilz nourrissent six ans, etc. (pp. 100–101). To the close of the chapter Odoric is closely followed.

p. 113, l. 26. *Archiprotopapaton*.—The protopope, πρωτοπαπᾶς, is a chief priest in the Greek Church. Prester John's Letter (ed. Zarneke, p. 94) mentions the archiprotopaten, in the accusative. Perhaps d'Outremeuse here intended a satire against the papacy.

p. 114, l. 4. *brennen his body*.—In Jacques de Vitry, Didymus the Indian blames Alexander for burning dead bodies, instead of restoring them to the soil that gave them birth (*Historia orientalis*, ed. 1597, p. 205).

p. 114, l. 6. *þei brenne hire*.—Vincent de Beauvais: Apud eos [viz. the Indians] lex est, ut uxor charissima cum defuncto marito cremetur. Haec ergo contendunt inter se de morte viri, et ambitio summa certantium est testimonium castitatis digna morte decerni (*Sper. Nat.*, l. XXXI, e. exxii., col. 2396, ed. 1524).

p. 114, l. 18. *wommen drynken*.—Odoric: Les femmes y boivent vin [viz. in Polombe] et non li homme. Item les femmes y font rere leur barbe et non li homme. Cordier traces this nonsense to a misinterpreted Latin text: mulieres etiam faciunt sibi abradi frontem et barbam homines non (ed. 1891, p. 102).

p. 114, l. 22. *Mabaron*.—Odoric: Mobarum. Cordier: the Coromandel coast. Arabic: Ma'bar (p. 117).

p. 115, l. 2. *in a vessell*.—The correct French reading probably is that of two variants given by Sir G. Warner: S, dehors le vessel; G, dehors du vaissel, i.e. outside his shrine. Brussels 10420-5 is corrupt: a dehoirs dun vaisseau. The Englisher mis-translates. The sources for the judgments delivered by the dead saint's hand are, according to Sir G. Warner and Bovenschen, Gervase of Tilbury, *Otia imperialia* (III., xxvi., p. 969), where the hand reaches the host to the faithful, and withholds it from the unworthy. John of Hillesheim denies that such a miracle takes place among the Nestorian heretics (1878, p. 32). The romance of the Knight with the Swan relates that an image of orpiment, standing in the Emperor's hall at Nimegue, raises its finger against him who judges unjustly:

Qui fu faite par art, en tel devisement,
Qu'à celui tent son doit qui fait faus jngement.
(éd. Hippocrate, Vol. I., 1874, p. 116.)

Two ladies of romance, the fair maid of Astolat (Malory, xviii., 20) and the lady Blanchefleur, similarly move their hands after death: the former hands a letter to King Arthur (Rhys, *Stud.*

Arth. Leg., 1891, p. 149), the latter always points towards the sun (A. Thijm, *Karolingische Verhalen*, 1851, p. 337, following Diederik van Assenede). Jean d'Outremense, *Miroir des Histoires*, Vol. III., 1873, p. 59, agrees exactly with the Mandeville.

p. 115, l. 26. *seynt Iames*.—H.: saint lake de Galice. The Englisher imagined that Galicia was a place away from St. James of Compostella. Mistranslation.

p. 117, l. 12. *.cc. or .ccc. personnes*.—Odorie only states that five hundred die every year. He often expresses abhorrence of the heathen practices which he notes briefly instead of expatiating upon them with the cynical zest of the *Manderville*.

p. 117, l. 31. *ledlynge him*.—H.: vont devant lydole a grant feste menant. Et eil q̄ se doit occire ad vn eotel, etc., i.e. they go before the idol, showing great joy. And he that will slay himself has a knife, etc. Mistranslation.

p. 118, l. 18. *Lamary*.—Odorie: De l'isle Lamori, *alias* Samorj. Cordier: one of the kingloms in the island of Sumatra, near Atjeh. Arab travellers often mention this kingdom (p. 136).

p. 118, l. 20. *scornen*.—Odorie was mocked in this way, but he does not indulge in an argument about Adamism, which was a common topic of orthodox and unorthodox thinkers of the Middle Ages. Vincent de Beauvais (*Spec. Nat.*, l. XXX., c. lxxv., col. 2271, ed. 1624) takes the side of the Church.

p. 118, l. 26. *beleeuwen in god*.—Odorie has no such praise of the Adamites.

p. 118, l. 29. *þei synnen*.—John of Hildesheim says the same about the Nicolaïte heretics (ed. 1878, p. 27). Jacques de Vitry accuses medical men of advising sin: sub obtentu purgationis consulunt fornicari (Funk, *Jacob von Vitry*, 1909, p. 72); cf. Jundt, *Hist. Panth.*, 1875, p. 112. Such attacks against monogamy were common in the Netherlands (Baluze, *Miscell.* II., 1761, *Errores . . . hominum intelligentiae*, p. 289).

p. 119, l. 14. *cursed custom*.—This seems to imply tacit approval of the community of wives and goods.

p. 119, l. 27. *Antartyk*.—This star seems to have been invented by d'Outremense by his familiar process of turning the world topsy turvy. Vincent de Beauvais quotes St. Augustine about the roundness of the earth (*Spec. Nat.*, l. VI., c. x., col. 376, ed. 1524). He also knows that a star cannot be visible from all quarters of the globe: stellae, quae in uno climate apparent, in alio non apparent. Canopus stella quae ab Aegyptijs videtur, a

nobis non videtur, quod nunquam contingere si terra plana esset (*ib.* c. IX., col. 375).

p. 119, l. 31. *the lodesterre . . . appereth not.*—Odoric says he lost sight of the North Star in Lamory (p. 135).

p. 120, l. 3. *ayter þat I hane seyu.*—So H.: solone eeo qe jay veu. The two Brussels MSS. are much more positive: selon ce que jay essaieit, *i.e.* according to my experience.

p. 120, l. 16. *I hane gon.*—This seems an echo of the *Directorium* of Pseudo-Brocardus: transiens infallibiliter sub et ultra tropicum estivalem, sub equinoctio me inveni, quod probatur ex tribus demonstrativis evidencieis argumentis. Primo quod in loco illo in quantitate diei ac noctis, nullo anni tempore, alicujus hore seu eciam momenti sensibilis differencia notabatur; secundo quod existente sole in primo gradu Arietis et Libre, erat ibi in meridie umbra recta; tertio quod stellas, que circumneunt propinquius polos mundi videbam in aliqua parte noctis istas, scilicet ad aquilonem, illas autem ad meridiem super circulum orizontis simul et equaliter elevatas. Obmitto causa brevitatis multa alia argumenta, licet essent auribus curiosa. Processi ultra versus meridiem ad locum ubi polum nostrum articum non videbam, et videbam polum antarcticum circa xxiiiij. gradibus elevatum. Ab isto loco ulterius non processi (ed. Kohler, 1906, pp. 383–384).

p. 121, l. 16. *feet aȝen feet.*—Vincent de Beauvais (*Spec. Nat.*, l. VI., c. x., col. 376) admits Antipodes, but denies the possibility of circumnavigation.

p. 121, l. 35. *scherweth no schadwe.*—Sir G. Warner refers to Arculf's pilgrimage (ed. Tobler, I., 13), where a column in the centre of Jerusalem is said to cast no shadow in the summer solstice. Honorius writes that no shadow appears in summer in Meroe in Egypt (*Im. Mund.*, l. I., c. xxxvi., col. 131; Migne 172). Vincent de Beauvais writes that the Arabs have those shadows on the left, that we have on the right (*Spec. Hist.*, l. I., ch. lxxxviii).

p. 122, l. 11. *befallen.*—H.: Et pur eeo mad il sotienuz meinfoithe dune chose qe ieo oy conter, *i.e.* and therefore I have often remembered a thing that I have heard told. Mistranslation.

p. 122, l. 16. *fond an yle.*—In the fourteenth-century version of the *Knight of the Swan* by the anonymous author of Liège whom we believe to be d'Outremeuse himself, Ponce and the abbot of St. Trond, travelling from Jerusalem, mistake their way and instead of returning to Ponthieu or Flanders, they arrive at a new forest of

Ardennes and a new castle of Bouillon (*Hist. Litt.*, Vol. XXV., p. 516).

p. 122, l. 17. *callunge on oren*.—H.: toucher les boefs *i.e.* goad the oxen. Mistranslation.

p. 123, l. 10. *qui suspendi*.—Job, xxvi. 7: He stretcheth out the north over the empty place, and hangeth the earth upon nothing. Honorius quotes this: Qui appendit terram super nihilum (Vincent de Beauvais, *Spec. Nat.*, l. VI., c. iv., col. 372, ed. 1524).

p. 123, l. 14. *For, for the gretuess*, etc.—H.: Qar, pur la grandeure de la terie et de la mer, homme purroit aler par mil et mil autres voies, qe nul nadresseroit parfitement vers les parties dont il mouverout, si ceo nestoit danenture ou de droit grace de Dieu, *i.e.* for, on account of the extent of the earth and sea, one might go thousands of other ways, without ever making straight for the country that one came from, except through luck or through the grace of God.

p. 124, l. 4. *D.C. furlonges*.—H.: stadies. The Englisher used furlong for stadium, which the French text took over from Vincent de Beauvais. The length of a stadium is given as 125 paces, or 606 ft. 9 in. English. Vincent gives seven hundred furlongs to a degree, while our Cotton MS. gives only six hundred on p. 124, l. 4. Similarly H.: Et sachez qe solone lez autours dastronomie de. stadies de terre respondent a vn degré du firmament, eez sont iiiii. " viii. et iiiii. studies. Ore soi ceo si multipliez par ccexl, foithes, eez serront xxxi. mil de. miles, chescune de viii. studies, solone miles de nostre pais. Vincent de Beauvais: Comporta igitur magnitudine unius partis terrarum circulum terrae diffiniuit: stadiorum ducentorum quinquaginta duorum millia, id est miliaria xxx. et unum milia et D. (*Spec. Nat.*, l. VI., c. xiii., ed. 1524, vol I., col. 378).

p. 124, l. 10. The Englisher follows H., which differs entirely from Brussels 10420-5 to the close of the chapter.

p. 124, l. 18. *not of the rij. elymates*.—This contradicts p. 108, l. 14.

p. 124, l. 19. *betwene high*.—H.: en trehant, *i.e.* drawing towards the roundness of the world. Mistranslation.

p. 124, l. 21. *lowe contre*.—Does d'Outremeuse mean Liége, and reckon it in the Low Countries? or does he mean England, as lying low, *i.e.* far to the west of Jerusalem?

p. 124, l. 25. *Sumulbor*.—Odoric: Simohora, Sumoltra, etc. Cordier: that kingdom in Sumatra which gave its name to the whole island (p. 154).

p. 125, l. 4. *Betemga*.—Cordier quotes Yule as spelling this Resengo and explaining it as Rejang, while himself tentatively suggests Bengkoelen, in the island of Sumatra (p. 159). Sir G. Warner thinks of Batang, south of Singapore.

p. 125, l. 16. *the notemnge bereth the maces*.—Vincent de Beauvais: Sunt autem cortices quidam qui reperiuntur circa nubes muscatas sicut circa avellananas (*Spec. Nat.*, l. XIV., c. liii.).

p. 125, l. 26. *ben all square*.—H.: ont vn quarre dor et vn autre dargent. Mistranslation.

p. 125, l. 29. *enlereed*.—H.: enleuez, *i.e.* in relief. Odoric: entaillies, *i.e.* carved (p. 162).

p. 126, l. 6. *Pathen*.—H.: qest appelle Thalamassy, et en autre langage homme lappelle Paten. Odoric: Bien près de Fana (*i.e.* Java) est une autre isle qui a nom Natem (var. Panthen), autrement est nommée Calamasi (p. 173). Cordier: Bandjermasin, on the southern coast of Borneo (p. 177).

p. 126, l. 8. *beren mele*.—Odoric: En ce pays a arbres qui portent farine, et aucunes fois portent miel et aucunes fois vin. Et si y a pluseurs autres arbres qui portent venin le plus périlleux qui soit, etc. (p. 173).

p. 126, l. 11. *beren hony*.—The same joke occurs in accounts of the land of Cockayne. Poeschel quotes Ovid:

Flavaque de viridi stillabant ilice mella.
(*Met.*, I., 111, etc.)

and Horace, *Ode to Bacchus*:

. . . truncis lapsa cavis . . . mella.
(*Carm.*, II., xix., 9-12.)

(*Schlaaffendahl*, in Paul u. Braune's *Beiträge*, 1878.)

p. 126, l. 11. *beren renym*.—H.: et des autres q̄i portent vin, et des autres q̄i portent venim. Sir G. Warner explains the wine as palm-wine, referring to Marco Polo (H., p. 274), and the poison as that of the upas tree.

p. 126, l. 13. *herē propre leres*.—H.: de ses propres fiens. Odoric: Cest que cilz qui a pris de cest venin, il preigne fiente de l'homme, et la destrempe avec eau et boive de celle eau, il en garra (pp. 173-174). Two MSS., S. and G., give variant feuilles for fiente in Sir G. Warner's edition. The Englisher followed them.

p. 126, l. 16. *the Iewes*.—This is not in Odoric.

p. 126, l. 21. *beren wyn*.—See above, note to p. 126, l. 11. Sentement, *i.e.* scent.

p. 126, l. 22. *how the mele cometh.*—Odorie describes the process in nearly the same way, but without mentioning the mill, which is also missing from Cordier's description of the preparation of sago (p. 183).

p. 126, l. 32. *it schall neuere comen vp azen.*—Odorie : L'eano de ceste mer enert adès vers midj et se aucuns y cheoit jamais n'en pourroit estre resqueux ne trouvés (p. 175). Sir G. Warner explains this as referring to the strong currents of the Southern Ocean.

p. 126, l. 34. *vannes.*—Vincent de Beauvais quotes from Alexander's letter to Aristotle on India : flumen cuius ripam arundo pedum sexagenum vestiebat (*Spec. Nat.*, l. XII., c. lxvii.). The *Roman d'Alexandre* says :

d'ambes II pars la rive fu parcreus li ros,
xxx. piés ot de hant et iii. toises de gros.

(éd. Michelant, 1846, p. 280, ll. 19-20.)

Sir G. Warner has traced the name Thaby to Brum. Latini (I. 4, 123, p. 158), who applies it to the reeds and to Solinus (50, § 2), who applies it to a sea.

p. 126, l. 37. *.iiiij. quarteres of a furlong.*—H. : quatre arpantz ou pluis.

p. 127, l. 2. *precious stones.*—Odorie, p. 176. The stone was called bezoar or snakestone (Cordier, pp. 184-186).

p. 127, l. 6. *on no partye.*—H. : par nul arme, i. e. by no weapon. Mistranslation.

p. 127, l. 16. *ne heren on to the erthe.*—H. : ne leuer haut de terre. Mistranslation.

p. 127, l. 17. *Calonak.*—Odorie : Campe, explained by Cordier as Tehampa, in the peninsula of Indo-China, conquered by Annam in 1471 (pp. 188-193). The form Calonak has not been explained.

p. 127, l. 19. *many wiffes.*—Expanded and exaggerated from Odorie : Le roy qui en ce pays regnoit quant je y fus, avoit bien CC. enfans, que lieux que filles : car il avoit plusieurs femmes espousées et grant plante de concubines (p. 187).

p. 127, l. 29. *.xvij. Mil Olifantz.*—Odorie gives the number of children as two hundred, that of tame elephants as 14,000 (p. 187). The reference to the use of elephants in wars may be from the Alexandrian or from the Crusading romances. Vincent de Beauvais, *Spec. Nat.*, l. XIX., cc. xxxviii.-l., on elephants, is not closely followed.

p. 128, l. 2. *Warkes*.—Brussels 10420-25: varkes. The word is unexplained. Sir G. Warner suggests Isidore's barrus: "apud Indos autem [elephas] a voce Barrus vocatur," or the French vache, after the Latin iuca bos.

p. 128, l. 4. *all manere of fischches*.—Odoric is closely followed down to p. 128, l. 19.

p. 128, l. 18. *do reverence*.—Isaiah, c. lxvi, v. 23: And it shall come to pass, that . . . shall all flesh come to worship before me, saith the Lord. *Pseudo-Methodius* says that fishes will obey the Arab invaders of Christendom: . . . pisces mari natantia, etiam et aquis maris obaudient eis (ed. Sackur, 1898). In Jean d'Outremense's *Miroir des Histoires*, Adam is described as sitting in the waters of Jordan after the Fall and as saying to the water: "Je toy dis, aighe de Jordan, que tu moy weulhe condoleur, et vos assembleis deleis moy tous les noians qui asteis en fluis. O Jordan, ilh moy cirennent, et si pleurent awee moy! Ilh ne soy plandent mie, mais moy plandent, car ilh n'ont mie pechiet." Tantost vinrent toutes les biestes entour lui, et enssi estut-ilh de cel heure sens movoir XVIII jours (Vol. I., 1864, p. 311).

p. 128, l. 21. *Crescite*, etc.—Not in Odoric. According to Gibbon, the saint, in the Magian [Zoroastrian] religion, is obliged to beget children, etc. (I., p. 201, ed. 1900). But the explanation may be d'Outremense's own.

p. 128, l. 36. *Snayles*.—Odoric: En ceste contrée vy je une lymace qui estoit si grande que ce estoit merveille. Elle estoit plus grande que le clochier Saint-Martin de Padue, se il feult ainsi tournez comme maison de lymace (p. 188). Cordier and all the commentators agree that Odoric meant a tortoise and that his authority for its size was literary. Vincent de Beauvais writes of the people of Taprobane: pastationibus delectantur, praesertimque testitudinum quarum superficie domus familiarum capaces operiunt (*Spec. Hist.*, I. I., c. lxxix., p. 28, ed. 1624). Sir G. Warner thinks Odoric may have seen an enormous sculptured turtle, and Cordier suggests a heap of shells mistaken for a single one (p. 195).

p. 129, l. 3. *white wormes*.—Sir G. Warner refers to Vincent de Beauvais (*Spec. Hist.*, I., 86) and to the *Ep. Alex.* (p. 56).

p. 129, l. 7. *And ȝif a man*, etc.—Odoric: Quant aueuns homs meurt en ce pays on ensevelist sa femme avec lui, car ilz dient que drois est que elle demeure avec lui en l'autre siècle (p. 188).

p. 129, l. 12. *Cafjolos*.—Brussels 10420-5: . . . a nom kaffo. Les gens de ce pais, etc. The article became attached to the

preceding word, which seems the name of Caffa in the Crimea, mentioned by Hayton (ed. 1906, p. 162, fn. 1) as a Genoese trading centre.

p. 129, l. 13. *þei hangen hem*.—Vincent de Beauvais: Sybarini senes, quos dilexerunt, suspendunt in patibulo. Hyrcani volucribus et canibus semivivos proiciunt, Caspi itidem bestiis mortuos, Seythae eos, qui a defunctis amati sunt, vivos infodunt cum ossibus mortuorum. Caprij canibus ad hoc nutritis subiiciunt senes (*Sp. Nat.*, I. XXXI., c. exxix., col. 2394 of 1524 ed.).

p. 129, l. 14. *Angeles of god*.—This pious reason is invented by d'Outremeuse.

p. 129, l. 23. *Milke*.—Sir G. Warner guesses at Malacea or even Malay. He also refers to the “Malichu insula” of Pliny (VI. 175.—Warner's p. xxv.).

p. 129, l. 26. *Dien*.—So in the French original, probably meant as a satire against the doctrine of transubstantiation. Egerton: þare es na drink þat þai lufe so wele as mannes blude, and þat þai say es Godd. The original Englisher missed the point, or chose to evade it.

p. 129, l. 30. *ewry of hem . . . drynke of oþeres blood*.—Vincent de Beauvais writes of Seythians: haustu mutui sanguinis foedus sanciunt (*Spec. Hist.*, I. 88).

p. 129, l. 36. *Tracola*.—A name probably invented after the precious stone called draconitis, because taken from a dragon's brain; on p. 130, l. 8 it appears as Tracodoun. Brussels 10420-5: tracodite. The hissing cave-dwellers are Vincent de Beauvais' Troglodytes.

p. 130, l. 12. *Nacumera*.—Odoric: De l'isle Vacumeran, alias Nychonera (p. 201). Cordier: Nicobar islands, perhaps Nancoury, one of their number (pp. 203-204).

p. 130, l. 15.—*Canopholos*.—The Cynocephali of ancient and Medieval geography and of Alexandrian and Crusading romances. The name is not in Odoric. (*Roman d'Alexandre*, éd. Michelant, 1846, pp. 319, 336.—Jean d'Outremeuse, *Miroir des Histoires*, I., 1864, p. 281.)

p. 130, l. 33. *whan pei chesen*.—Haiton: et quando rex illius insulae debet coronari, lapidem illum manibus suis tenet, et sedens super equo circuit civitatem et tunc oboediunt sibi tamquam regi (c. vi., quoted by Bovenschen).

p. 131, l. 2. *Cane of Cathay*.—From Haiton. Cordier's note, p. 218.

p. 131, l. 9. *Silha*.—Odoric: Sillam, *alias* Silan (p. 219). Odoric's text is closely adhered to.

p. 131, l. 33. *And for the vermyu*.—H.: Et pur le vermine qest dedeins ils se oignent les braez et les iambes del iuez de lymous, cest vn manere de fruit come pesches petites, *i.e.* And for the vermin that is within they anoint their arms and legs with the juice of limes, which are a kind of fruit like small peaches, etc. The Englisher mistranslated pêches = peaches, as pois = pease.

p. 132, l. 9. *gees pat han ij. herdes*.—Hornbills.

p. 132, l. 10. *lyouns all white*.—Not in Odoric, but from the Alexandrian romances (*Rom. d'Alex.*, éd. Michelant, 1846, p. 288).

p. 132, l. 13. *the see is so high*.—Duplicate of p. 96, ll. 3-5.

p. 132, l. 20. *Dondun*.—Odoric: Dondiin. Cordier: the Andaman Islands, described out of Odoric's imagination (pp. 237-239). Jean d'Outremeuse's *Miroir des Histoires* takes Ogier the Dane to Dondiin: Puis vient Ogier a Doudine ou at des gens qui sont nomeis Quespois, et sont tuis agoyaus et n'ont que une oeilh emy le front; et ly une mangnoit l'autre: ly fis son pere, la feme son marit; et y at des lyons blans comme nois; si y at des gances; ce sont oywes qui ont dois tiestes (Vol. III., 1873, p. 62).

p. 132, l. 22. *the sone [eteth] the fader*.—While following Odoric, d'Outremeuse also agrees with the Alexandrian romances. The Persian guards called immortals are converted by Jacob van Maerlant into the people of Triballe, who live so long, that it is lawful for the son to kill his parents (*Alexander*, éd. Franck, 1882, p. lxi.).

p. 133, l. 6. *hondes rpon his mouth*.—H.: ly met vn pain sur la bouche, *i.e.* put a piece of cloth over his mouth. The Englisher read main = hand for pain = pannus = cloth. Mistranslation.

p. 133, l. 12. *And alle po*, etc.—Odoric: Tous les amis et parens du mort qui à le mengier ne sont point appellé en sont moult honteulz et se tiennent à moult villemnez et vergondez (p. 238). D'Outremeuse reverses Odoric's statement.

p. 133, l. 19. *whan the jlesch is tendre*, etc., as far as l. 25, missing in Odoric.

p. 133, l. 30. *yeauntes*.—Odoric is abandoned and Medieval accounts of monsters, such as Vincent de Beauvais and the Alexandrian romances, are followed. The main source for monsters is *Spec. Hist.*, II., 92-93. The remoter sources are listed by Bovenschen, pp. 292-293.—Cyclopes eadem India gignit, dictos Cyclopes,

eo quod unum habere oculum in fronte media perhibentur (*Spec. Nat.*, l. XXXI., c. exxvi., 1., ed. 1524).

p. 133, l. 34. *non hedes*.—Leucanos in Lybia credunt trunco sine capite nasci, et os et oculos habere in pectore (*Spec. Nat.*, l. XXXI., c. exxvii., col. 2393, ed. 1524).

p. 134, l. 2. *in here schuldr̄es*.—Alios sine cervicibus gigni, oculos habentes in humeris (*ibid.*).

p. 134, l. 3. *face all platt*.—Aliae sine naribus, aequali totius oris planicie, informes habentes vultus (*ibid.*).

p. 134, l. 7. *the lippe aboue the mouth*.—Aliae labro *subteriori* (i. e. lower!) adeo prominenti, ut in solis ardoribus totam ex eo faciem contegant dormientes (*ibid.*). Brussels 10420-5 follows the Latin in mentioning the nether lip, while the Englisher follows H. : dessour la bouche = upper lip.

p. 134, l. 10. *to so meche*.—Brussels 10420-5 : doxis foys tant plus grans = twice as large.

p. 134 l. 12. *lyt yell round hole*.—Alijs concreta ora esse modico tantum foramine calamis avenarum pastus hauientes (Vincent, as in note to p. 133, l. 34).

p. 134, l. 13. *þorugh a pipe or a penne*.—H. : ouesqe vne tuel de plom ou daltre chose = with the quill of a feather or of some other thing. Mistranslation.

p. 134, l. 14. *no tonge*.—Nonnulli sine linguis esse dicuntur, initicem pro sermonibus utentes nutu sive motu (Vincent, as above).

p. 134, l. 15. *hissynge as a nedder*.—See note to p. 129, l. 36.

p. 134, l. 17. *as monkes don*.—The stricter monastic orders, such as the Carthusians, are forbidden to speak, but allowed to express themselves by means of gestures. Brussels 10420-5 : comme moines ou mowes ou nouains = like monks or monkeys or nuns. This is anti-clerical.

p. 134, l. 18. *grete eres*.—Panorthios [$\pi\alpha\tau\cdot\omega\tau\imath\sigma$] apud Scythiam esse ferunt tam diffusa magnitudine aurium, ut omne corpus ex eis contegant (Vincent, as above).

p. 134, l. 20. *hors feet*.—Hippopodes in Scythia sunt, humanam formam et equinos pedes habentes (*ibid.*).

p. 134, l. 22. *yon rpon hire howles*.—Hirthabacitae in Aethiopia proni ut pecora ambulare dicuntur (*ibid.*).

p. 134, l. 26. *bothe man & woman*.—Vincent simply mentions the existence of hermaphrodites (c. exxviii). D'Outremeuse's licentious imagination does the rest.

p. 134, l. 27. *but o pappe*.—See p. 103, ll. 11-16. Duplication.

p. 134, l. 33. *upon here knees*.—Ultra hos et Riphaeum iugum regio est assiduis obessa nivibus, ubi humani pedes flexi nisiibus erurium, serpunt potiusquam incedunt, et pergendi usum lapsu magis destinant quam gressu (Vincent, as in note to p. 133, l. 34).

p. 135, l. 5. *Money*.—Odorie: Mangy, p. 245.—*ynde the more*.—Odorie: la Haulte Inde, explained by Cordier as China, while Mangy is Southern China, p. 248.

p. 135, l. 15. *thynue berdes*.—Hayton writes of the Cathayans or Chinese: Et se trovent entre eaus meints beaus homes e fames, selone luer nacion, mès touz ont les oïls petiz et ont poi de barbe (ed. 1906, p. 121).

p. 135, l. 21. *Albanye*. Not in Odorie. Duplicate from p. 95, l. 24.

p. 135, l. 22. *Latoryn*.—Odorie: Tesculan (p. 247) (Censealan in Yule's edition). Cordier: Canton, called Sin Kilāu by Muhammadan travellers (p. 256).

p. 135, l. 28. *white gees*.—The Guinea-goose or swan-goose, *anser cygnoides*.

p. 135, l. 29. *crest*.—H.: boce = bump. Mistranslation.

p. 136, l. 1. *gode cytees*.—This passage follows Odorie's description of Cartan, *alias* Catan (p. 263). Cordier: Zaïtoun (p. 268).

p. 136, l. 11. *beren white volle*.—Silk-fowl, *Gallus lunatus*.

p. 136, l. 12. *vnmaryed*.—Odorie: Les dames mariées y portent une corne sur leur chief et par celle corne reconnoist-on les dames mariées des autres (265-266). This agrees with the original French *Mauderille*. Mistranslation.

p. 136, l. 17. *loyres*.—The Middle French name of the otter, the use of which for catching fish is mentioned by Vincent de Beauvais (*Spec. Nat.*, XIX., 89.) Odorie (p. 266) describes fishing in Chinese rivers with tame cormorants. In his perplexity, the Englisher retained the French word, which he probably could not understand.

p. 136, l. 23. *Cassay*.—Odorie: Casay, *alias* Catusaie (299). Cordier explains that Hangehow is called the City of Heaven by mistake (p. 306).

p. 136, l. 27. *before every gate*, etc.—H.: deuant chescun porte a .iii. lieues ou .iv. long ad ville ou eite bien grande, *i.e.* before each gate, at a distance of three or four leagues, there is a very large town or city. Mistranslation.

p. 137, l. 1. *Bigon*.—Cordier cannot explain this word: he thinks it is Persian, and the ending goun marks colour. Odoric spells it bigum, bigni, bigini (p. 302).

p. 137, l. 15. *smyleth on the gardyn ȝate*, etc.—H.: sonne vne elokette dargent. qil teigne en sa main. *i.e.* rings a little silver bell that he holds in his hand. Mistranslation.

p. 137, l. 16. *elyket*.—A clapper.

p. 137, l. 19. *comen in*.—H.: se rengent, *i.e.* line up. Mistranslation.

p. 137, l. 24. *bestes ben soules*.—Cordier remarks that the Bodhisattvas, or beings predestined to become Buddhas, often appear in the shape of monkeys (p. 331). D'Outremeuse follows Odoric closely, otherwise his account of Buddhist almsgiving to beasts must appear a satire on the doctrine of Purgatory and on the sale of indulgences, which diverts alms from the poor (Montégut, *Heures de lecture*, 1891, pp. 322–323). That animals, not beggars, ought to be given the leavings of rich men's meals is the opinion of the Saracen Cormumarān in the fourteenth-century version (by d'Outremeuse?) of the Crusading epic (*Hist. Litt.*, Vol. XXV., p. 518).

Ibid. *þat resemblēn*, etc.—H.: q̄i sont entrez en celles nobles bestoilles, *i.e.* that have entered those noble animals. Mistranslation.

p. 138, l. 4. *Chilenfo*.—Odorie: Gilenfo (p. 341).

p. 138, l. 10. *Balay*.—Odorie: Talay (p. 345). Cordier: Talaï, Mongolian for the sea, applied to the Yang-tse-Kiang (p. 347).

p. 138, l. 14. *Pigmans*.—Jean d'Outremeuse's *Miroir des Histoires* takes Ogier the Dane to visit the Pygmies in the city of Janichay (see p. 139, l. 4); they are three feet high, marry when half a year old, and the women bear children when two years of age. They live six or seven years; if they live eight, they grow quite wrinkled (Vol. III., 1873, p. 64). Vincent de Beauvais: Perhibent in India gentem esse foeminarum quae quinques concipiunt. et octavum vitae annum non excedunt (*Spec. Nat.*, l. XXXI., c. exxiv., col. 2391, ed. 1524).

p. 138, l. 21. *gold, syluer*, etc.—In Odorie they only work cotton (p. 347). Jean d'Outremeuse appears to have added the silk, and the Englisher the gold and silver.

p. 138, l. 24. *brydles*.—Odorie: Ces Pymains ont tousjours guerre aux grues et aux cygnes du pays qui là sont plus grans que les Pymains (p. 346). Vincent de Beauvais: In montibus Indiae

Pygmaei sunt cubitales, quibus bellum est contra grues (*Spec. Nat.*, l. XXXI., c. exxviii., col. 2394). H.: Et si ont souent guerre as oiseaux de pais, q̄i les preignent et q̄i les mangent, i.e. the birds eat the pygmées. The Englisher reverses the relation. Mis-translation.

p. 139, l. 4. *Ianichay*.—Odorie: Jamathay, *alias* Jansu (p. 357).

p. 139, l. 9. *Cumantz*.—Odorie: tumans (p. 358). Cordier explains that tuman in Persian is a loan-word from the Mongolian language, and means ten thousand (pp. 315–316).

p. 139, l. 27. *Menke*.—Odorie: Mente (p. 359). Yule interprets this as Ningpo, Cordier as Tehlu-kiang, at the meeting of the Imperial Canal and of the Kiang River (pp. 362–363).

p. 139, l. 33. *Lanteryne*.—Odorie: Lancerny (p. 365). Cordier: Lin-tsing-tcheou (p. 381).

p. 139, l. 36. *Caramaron*.—Odorie: Caramorian (p. 365). Cordier: Kara mouren, the Black River, is the Mongol name of the Hwang-ho or Yellow River (p. 384).

p. 140, l. 14. *Sugarmago*.—Odorie: Ingarmato (p. 366). Cordier: Marco Polo's Singui matu, now Tsing-tcheou (p. 389).

p. 140, l. 19. *Caylon*.—Odorie: Cayto (p. 367). Cordier: Ta-tou, or the Great Court, the Mongol City, built 1267 to the north-east of Peking (pp. 400–401).

p. 141, l. 14. *rode skynnes*.—R.: cuirs rouges, i.e. red leather. Odorie: les parois sont toutes couvertes de rouges peaux, et dit-on que ou monde n'a point plus nobles peaux (p. 368). Odorie probably meant the walls were hung with Russia leather.

p. 141, l. 15. *Panteres*.—Vincent de Beauvais: Panthera . . . rugitum magnum emittit cum odore suavissimo quasi omnium aromatum (*Spec. Nat.*, l. XIX., c. xcix., col. 1436). D'Outremeuse would naturally think of this on smelling Russia leather.

p. 141, l. 23. *mountour*.—Odorie: Ou milieu de ceste salle a une grant pigne, c'est-à-dire un pignetaire un grant vaissel là où on met piment et buvrage (p. 368), i.e. in the centre of the hall is a large jar or vessel where spiced wine and beverage are put. The Middle French pignate, peignate, pineate is a metal kettle. The Middle Latin pinna also seems to mean some drinking-vessel, according to the example in Du Cange: Ut presbyteri non cant ad potationes nec ad pinnas bibant. This meaning d'Outremeuse seems to have combined with that of pinna, pinnae, and rendered by montour. The latter word, I am told by Prof. Aug. Doutrepont,

one of the editors of the *Dictionnaire de la langue wallonne*, exists to-day in the Walloon dialect, meaning a stile (échalier), and corresponding with a French form *monteur. This is not unlike Rabelais's montouoir: ". . . je coupe à quelqu'une [mule] l'estri-vière du costé du montouoir" (*Pantagruel*, l. II., c. xvii., Vol. I., p. 410 of Didot's third edition of *Oeuvres*). In the *Mirror of Histories*, by d'Outremense, montoir occurs twice (Vol. I., pp. 289-290), meaning a hill or mount. Grandgagnage, *Dict. éym. de la langue wallonne*, t. II., 1880, *verbo* monteie gives monteu (échalier); propr. = fr. montoir.

p. 141, l. 26. *ijij. serpentes*.—Odoric: A chascun anglet de celle pine a un serpent qui halette et bat ses elles moult fort, par certains conduis qui sont en la court du roy administrant cil serpent le buvrage, *i. e.* At each corner of that jar there is a dragon which pants and flaps its wings right strongly; this dragon pours out the beverage by means of certain pipes which are in the king's court (p. 368).

p. 141, l. 35. *throne*.—What follows is expanded from Odoric, pp. 369-370.

p. 143, l. 4. *Pecokes*.—Odoric: En ce palais a moult de paons fais tous de fin or. Et quant aucun Tartre veult en ce palais faire aucune feste à son seigneur, il bat les mains ensemble et tantost ces paons espandent les elles et alettent et semble droit que ilz dancent tellement; sont faits cilz paon par science d'homme ou par art de diable, *i. e.* In the palace are many peacocks all made of fine gold. And when some Tartar wants to give some entertainment to his lord in the palace, he claps his hands together and anon those peacocks spread their wings and pant and they truly seem to dance; so are those peacocks made through man's skill or devil's craft (pp. 368-369).

p. 143, l. 7. *makēn gret noyse*.—R.: et en fait homme des grantz museries, *i. e.* and people take great pleasure in it. Mis-translation.

p. 143, l. 11. *moste sotyle men*.—Hayton: Cesles gens, qui tant sont simples en leur creance e ès choses espiriteus, sont plus sages et plus sotils que totes autres gens es euvres corporels. Et dient les Cataïens que il sont ceus qui voient de li oils, e des Latins disent q'il voient d'un oil mes les autres nacions dient que sont avngles. Et verraiement l'on voit venir de celui pais tantes choses estranges et merveilloses, et de sotil labour, que bien semblent estre la plus soutils gens du monde d'art et de labour de

mains (*Flor des Estoires*, l. I., c. i., p. 121, ed. 1906). Those people, who are so simple in their belief in things spiritual, are wiser and more skilful than any other people in works of the body. And the Cathayans say that they are those that see with both eyes, and the Latins, they say, see with one eye, but the other nations they say are blind. And truly from that country so many strange and marvellous things and of subtle craft are seen to come, that they truly seem to be the subtlest people in the world, with art and craft of their hands.

p. 143, l. 22. *ryue*.—This vine is from the Alexandrian romances. Sir G. Warner quotes *Epistol. Alex. de Situ Indiae*, ed. 1706, p. 22; Bovenschen, *Historia de proeliis*, c. lxxxi. Guérin traces it to Josephus, where it adorns the doors of the Temple rebuilt by Herodes (*Antiqu. Jud.*, l. XV., c. xi., quoted in Guérin: *La Terre Sainte*, 1897, p. 64). Vincent de Beauvais describes it in Solomon's Temple: grandes uvae aureae cum pampinis aureis (*Spec. Hist.*, l. II., c. lxxvii., fol. 71, ed. 1624).

p. 143, l. 26. *cristall t of berylle*, etc.—In Lamprecht's *Alexander*, the Macedonian wants to be taught the virtues of precious stones (ed. Kinzel, p. 373). Kinzel's note, p. 518, refers to Revelation xxi. and to Exodus xxviii., and to the spiritual interpretation of those passages.

p. 143, l. 28. *Alabramlynes*.—R.: alabaundines. Almandine.

p. 143, l. 30. *Garantez*.—R.: geracites. Brussels 10420-5: geraticees. Pliny's hieracites.

p. 144, l. 1. *desportes*.—R.: reuoryes.

p. 144, l. 7. *Vessell of syluer is þere non*.—Neither the account of precious stones nor the contempt of silver occurs in Odoric.

p. 144, l. 15. *my felawes and I*.—Odoric here speaks of himself and his fellow Franciscans. D'Outremeuse again assumes the guise of a warrior as on p. 21, l. 20. Duplicate.

p. 144, l. 28. *the lordes here*.—R.: Qar ly seignur par de cea ont au mointz de noumbre de gent qil poent, *i.e.* lords in our parts have as few retainers as they can. Complaints about the niggardliness of lords who keep down the number of their dependents were common in the Middle Ages.

p. 145, l. 29. *Sem toke Afryk*.—These commonplaces from Genesis and from the Medieval commentators are deliberately perverted by d'Outremeuse, in order to derive the Asiatic Khan's title from the Biblical Cham, the owner of Africa.

p. 146, l. 7. *monstres*.—From p. 30, l. 4. Duplication.

p. 146, l. 26. *more þau .xvij. zeer.*—Vincent de Beauvais dating the rise of the Tartars in 1202 (*Sper. Hist.*, l. XXIX., c. lxix), this passage seems to have been written after 1362, when Jean d'Outremeuse was 24 years old, and Sir John Mandeville had still ten years to live. The earliest dated MS. belonging to the year 1371, a date soon after 1362 for the composition is not impossible.

p. 147, l. 3. *knyght Armed all in white.*—From Hayton, p. 148, ed. 1906.

p. 147, l. 10. *whan he cam.*—R.: quant il vient a matyn, i.e. when it came to be morning. Mistranslation.

p. 147, l. 21. *upon a blak fertyre.*—R.: sour vn feutre noir, i.e. upon a blacke felt. The Englisher understood Lat. feretrum, a litter, a bier.

p. 147, l. 28. *Ysyra Chan.*—Hayton: Multa alia bona exempla et mandata dedit eis Changuis Can, que adhuc reverenter a Tataris observantur. Et in ydiomate ipsorum dicuntur Ysae Changnis Can, id est constitutiones Changuis Can (p. 289 of 1906 ed.).

p. 148, l. 30. *Oule sytymge.*—Sir G. Warner recalls that Mahomet is said to have been saved in a similar way by a spider's web spun across the mouth of the cave where he was in hiding.

p. 149, l. 12. *mount Belyan.*—Baldjouna or Diloun—Bouldae, or Kentaï, in the Khanlla range of mountains, N.W. of Peking, S.E. of Irkoutsk and of Lake Baïkal (Hayton: *La Flor des Estoires*, etc., ed. 1906, l. III., e. i., p. 147 fn.).

p. 150, l. 4. *in .ij. places.*—R.: de iii. liens, i.e. with three strings. The Englisher may have followed a MS. like G, which has: en iii. lieus de iii. liens, i.e. in three places with three strings.

p. 150, l. 20. *in .ij. places.*—R.: de iii. liens. Here the sense is weakened by the translation.—This well-known apologue is less tersely told in Jean d'Outremeuse's *Miroir des Histoires*, Vol. V., 1867, p. 185.

p. 150, l. 32. *After Ecchecha, etc.*—Haiton's *Flor des Estoires* is less faithfully followed from this passage onwards (ed. 1906, pp. 155-157).

p. 151, l. 4. *of so high worschipe.*—R.: leui troua tant de tresour qe en tout le remenant de mounde en deueroit a peynes tant auoir, i.e. so much treasure was found that in the rest of the world there could hardly be so much. Mistranslation. The story told of the Caliph Mostassim by Haiton (pp. 168-169 of 1906 ed.) is also told by William of Tripoli of Crassus, to whom the citizens

of Cairo say: *Aurum sitisti, aurum bibe!* Having thirsted for gold, do now drink gold! (ed. Prutz, p. 583). Prutz refers the story to Manius Aquilius, at the time of the first war of Mithridates. Cf. Ezekiel, viii. 19: . . . their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels.

p. 151, l. 24. *Izouye in Cathay*.—D'Outremeuse, *Miroir des Histoires*: . . . Cabila Cam . . . fondat en . . . Cathay une citeit qu'il nommat Iong, qui est asseis plus grant que la grant Romme (Vol. V., 1867, p. 286). Haiton: *Iste Cobila Can . . . fundavit quamdam civitatem in regno Catay que dicitur Jong, que satis est, ut dicitur, major Roma* (ed. 1906, p. 294).

p. 151, l. 26. *becam a payneme*.—Haiton states that the Tartars learned the use of letters and adopted idolatry from their neighbours under Octota, but that they still reverenced the one great God immortal (ed. 1906, p. 157).

p. 151, l. 30. *Chun filius*, etc.—Khan, son of God above, highest emperor of all that dwell in the universe, and lord of all rulers. No souree is known for this pompous style.

p. 151, l. 33. *Deus in celo*, etc.—God in Heaven, Khan on earth, his strength. Seal of the Emperor of all mankind. Brussels 10420–5 translates: *Sa forche passe tout hommes. Chest ly saiehl, etc.* = His strength passes all men. This is the seal, etc.

p. 151, l. 36. *Dei fortitudo*, etc.—God's strength. Seal of the Emperor of all mankind. These two inscriptions on seals are said by Sir G. Warner to be from Carpini (p. 594). Brussels 10420–5 translates: *le forche de dieu est plus grande que la forche de toz le hommes, i.e. God's strength is more than all men's strength.* This and the above are samples of d'Outremeuse's carelessness and incompetence in translating Latin.

p. 152, l. 2. *beleeren in goel*.—Haiton: *Credunt enim [in] Deum simplieriter, et in omnibus eorum operibus invocant nomen ejus. Et credunt et confitentur unum deum immortalem [Nulli minas inferrent, nisi Deum preponerent, dicendo sic: Novit Deus quid tibi faciam, et similia]* (p. 347 of 1906 ed.).

p. 152, l. 8. *solempne festes*.—Odoric: *L'empereur fait iiiii. grans festes en Pan, etc.* (p. 378).

p. 152, l. 10. *presentacionn*.—Not in Odoric. D'Outremeuse seems to have invented it from reminiscences of the Bible. Cordier remarks that Odoric's mention of the circumcision is a

mistake, as this practice was unknown to the Mongols. The two festivals of ydoles must be those of Heaven and Earth (p. 420).

p. 152, l. 11. *Moseach*.—Mosque. This form is exceptional. Vincent de Beauvais uses Meskida (*Spec. Hist.*, l. XXII., c. xlvi., p. 913 of 1524 ed.), agreeing with Musketh (p. 26, l. 17). Will. Trip.: mesged, mesquida, mesqued (p. 580 ed. Prutz).

p. 152, l. 19. *be thousands*, etc. Odorie: par dizieniers, par centeniers et par milleniers (p. 370). In the Flemish *Alexander* of Jacob Van Maerlant, the army is similarly led by chilarchs, decurions, etc. (Bk. VI., ll. 85–88 of Frank's ed.).

p. 153, l. 3. *dubbed*.—R.: semez, *i.e.* sown, set with.

p. 153, l. 11. *clothes of gold with tyses*, etc.—R.: des draps dor tissuz a soie vert, *i.e.* in cloth of gold interwoven with green silk. Mistranslation.

p. 153, l. 17. *of purpre or of ynde*. R.: soie pourpre ou Ynde, *i.e.* purple or blue silk.

p. 154, l. 1. *philosofres*.—Odoric: en un anglet du palais sont les astronomiens qui gardent l'heure quant il sera temps de commencer (p. 378).

p. 154, l. 2. *Nigromancye*, etc.—Not in Odoric. Those terms are collected and explained in a passage quoted by Godefroy under *leuconomie*: Hydromance qui se fait avec de l'eau, leuonomance qui se fait avec des bassins, pyromance qui se fait avec le feu, geomance par le moyen de la terre, eneromanee, laquelle est divisee en deux parties, en scyomance et neciomance, lesquelles se pratiquent en parlamentant avec les esprits malins, ou en suscitant les ombres et idoles errantes des morts (*Tahur. Sec. Dial. de Demoer.*, p. 232, ed. 1602).

p. 154, l. 18. *boweth his heel*.—Odoric: tous hurtent par trois fois leur teste à terre (p. 378), *i.e.* all strike their heads to the ground thrice. Cordier: they kow-tow (p. 423).

p. 154, l. 29. *significacions*.—These explanations are not in Odoric. Probably they are d'Outremeuse's own guesses.

p. 155, l. 10. *And ȝif þere falle*.—R.: Et, sil court guerre al emperour nulle part, ou qe homme face aseune contraire en toute sa terre, cis philosophes le veient tantost et le dient al emperour et a soun conseil, “Sire, lem fait meintenant tiel chose en vostre terre et en tiels parties”; et tantost ly emperors enuoie vers celles parties, *i.e.* If war arises anywhere against the emperor or if something is done against him in all his country, those philosophers

see it anon and tell it to the Emperor and to his council: Sir, they are now doing such a thing in your country and in such parts.—Either the Englisher followed a version unknown to Sir G. Warner or he translated very freely.

p. 155, l. 17. *mynstraleye*.—Odorie: Quant l'heure est venue, touz ces menestrelx commencent à jouer de leurs instruments et font si grant noise que c'est grant hyde (p. 379), *i. e.* When the time has come, those minstrels begin to play upon their instruments, and make such a noise that it is hideous.

p. 155, l. 25. *als manye*, etc.—R.: tantz come il poet finer, *i. e.* as many as he can provide.

p. 156, l. 11. *libardes*.—Introduced by the Englisher. Odorie brings in no other animals than tame lions (p. 379). The French d'Outremeuse adds eagles, vultures, other birds, fishes and serpents. For fishes doing reverence, see p. 128, l. 18. Duplication.

p. 156, l. 15. *the sonne & the mone*.—Apparently invented by Jean d'Outremeuse.

p. 156, l. 20. *daunces*.—When the fair Isanne was shut in a stone tower, her lover the magician Eliavriès made musicians to appear, who played for her, while women danced and tumbled to amuse her (Kittredge, *Gawain and the Green Knight*, 1916, pp. 226, 297). In Chaucer's *Franklin's Tale*, a magician shows to Aurelius

his lady on a daunce
On which him-self he daunced, as him thoughte.
(p. 449 of *Cont. Tales in World's Classics*.)

p. 156, l. 16.—*to euery mannes sight*.—R.: pur ly faie reuerenee, q̄i donnent si grant clarite q̄e a peins lun veoit lautre. The Englisher skipped twelve words, and mistranslated the last three.

p. 156, l. 22. *mylk of dynverse bestes*.—R.: lait des iumentz, *i. e.* mare's milk, known as a Tartar delicacy from Haiton (p. 138, ed. 1906).—Odorie: Puis y a enchanteurs qui font par leur art venir hanaps d'or tous pleins de bon vin et en boivent touz ceulx qui en veulent boire (pp. 379-380). Then there are jugglers who through their cunning bring gold cups full of good wine, and whoever want to drink of it may do so.—While writing of enchantments, d'Outremeuse suggests puppet-shows or motions, a favourite amusement in his time.

p. 156, l. 35. *xij. Cumantz*.—This number is from Odorie, p. 371.

p. 157, l. 8. *Ostryches*.—R.: oustours, *i. e.* goshawks. Mistrans-

lation. Odoric briefly describes the hawking and shooting (p. 376). D'Outremeuse fills in the particulars.

p. 157, l. 14. *Phisicyens cristene*.—Odorie: médecins qui gardent le corps du roy, III^e ydolatres, VIII^e crestiens et vii^e sarrazins (p. 371). See Introduction, p. 5, for Christian doctors serving Infidels.

p. 157, l. 26. *no money but of leather*.—Odorie: Car pour monnoie ne despent on riens en tout son royaume, fors une manière de brievez qui la vault en tout son pais monnoie (p. 380). Leather money was current in France under King Charles V. (*Chastellain*, ed. Kervyn, VIII., 1865, p. 325).

p. 157, l. 28. *dyuersitee of his statutes*.—R.: solone la diuersite de seinal q̄i y est, i.e. according to the variety of the marks upon it. Mistranslation. Haiton: En celui païs [Cathay] se despent monnoie faite de papier en forme quarrée, signé du seignal du signor, et selone ce que est signée vaut ou plus ou moins. Et de cele monnoie achatent e vendent toutes choses. E quant cele monnoie empire par veillesse ou autrement, celui qui l'aura la rendra a la cort du seignor, et em prenra de nueve (*Flor des Est.*, l. I., c. I., p. 121, ed. 1906).

p. 158, l. 2. *Rubyne*.—Vincent de Beauvais describes the diamond as lighting in the dark, and being darkened by the sun in the day time (*Spec. Nat.*, l. VIII., c. xxxix., col. 513, ed. 1624). Haiton: E le roi de cele isle [Ceylon] ha la plus grant rubie e la meilleur que soit en monde, e quant le seignor doit estre corones au roi, il porte cele rubie en ses braz (*Flor des Est.*, 1906, p. 126, l. I., c. vi.). John of Hildesheim denies the report that a golden star in Cologne lights the whole church (ed. 1878, p. 32). A room lighted only with precious stones is mentioned by Benjamin of Tudela as being in Constantinople, in the palace of Blachernae (Beazley, *Dawn of Mod. Geogr.*, II., 1901, p. 236). On luminous carbuncles in romances, see Faral, *Recherches sur les sources latines*, etc., 1913, pp. 321–322.

p. 158, l. 6. *po ben*.—R.: cel la est, i.e. the ruby carbuncle of l. 2 is a single stone in the French original. Mistranslation.

p. 158, l. 8. *Saduz*.—Odorie: Sadu (p. 371). Cordier: Shangtu, Kubilai's summer residence in Mongolia (p. 413). Coleridge's Xanadu.

p. 158, l. 10. *Camealech*.—Odorie: Camelech (p. 372). Cordier: Khân-Bâliq, the khan's city = Peking (p. 390).

p. 158, l. 11. *Gaydo*.—A city, not a country (see p. 140, l. 10).

p. 158, l. 12. *Jong*.—A city, as p. 151, l. 24, not a country.

p. 158, l. 15. *iiiij. hostes*.—From Odoric, p. 372.

p. 159, l. 5. *Lignum Aloes*.—Not in Odoric. Duplicate from p. 37, l. 6.

p. 159, l. 34—p. 160, l. 1.—Odoric: Tout ainsi que li rois va vont ses femmes et ses ainséz filz, chascun selon leur degré comme dessus est dit (p. 373).

p. 160, l. 2. *xvij. prouyues*.—Odoric, p. 373.

p. 161, l. 7. *Chytylo*.—Odoric: Chiribo (var.: chidebo, Chidebeo), p. 375. Cordier: ki-di-fou in Chinese is the ostler or innkeeper (p. 419), while the French version of Odoric wrongly applies it to the inn itself.

p. 161, l. 18. *he commaundeth to*, etc.—R.: il commande a ses seigneurs q̄i ciuachent delez ly q̄ils facent venir ces religioux, i.e. he orders the lords that ride beside him to make those religious men come nigh. Mistranslation.—Odoric (p. 375) was himself allowed to approach with his brethren, but the details are invented by d'Outremeuse.

p. 161, l. 22. *Galauth*.—Sir G. Warner's Latin Odoric has galeum, Cordier's French has nothing. The Latin diminutive of galea, helmet, galeola and the pp. galeatus, helmeted, come fairly near.

p. 161, l. 29. *sum maner frute*.—Odoric: et pour ce que la guise y est telle que nulz n'y ose apparoir devant l'empereur que il ne lui doint aucune chose lui presentasmes un plat d'argent plein de pommes (p. 375).

p. 162, l. 28. *he defendeth noman to holde no lare*.—This praise of religious tolerance is not in Odoric, and confirms other passages testifying to d'Outremeuse's "indifferentism." Vincent de Beauvais: Ritus autem Christianos, et quaslibet sectas, et quorumlibet hominum cultus, secure ac libere observari permittunt inter se (*Spec. Hist.*, l. XXIX., c. lxxxiv., p. 1214, ed. 1524).

p. 162, l. 30. *an .C. wyfes*.—From Carpini, in *Spec. Hist.*, l. XXIX., c. lxxvi.

p. 163, l. 3. *precious clothes*.—R.: purpures. Mistranslation.

Ibid. *clothes of Tartarye*.—R.: tartaires. Brussels 10420-5: tartariens.

p. 163, l. 4. *slytt at the syde*.—Vincent de Beauvais: Habitus . . . in latere sinistro antequam induatur divisus est . . . duabus ligulis . . . insutis (*Spec. Hist.*, l. XXIX., c. lxxix., p. 1212).

p. 163, l. 6. *the hyde with outen*.—R.: le peil de hors, i.e. with the hair outside. Mistranslation.

p. 163, l. 6. *cuppe*.—R.: ne vestent houche ne chaperoun. Godefroy defines a *houche* as a long gown with open sleeves. Mistralion (?) .

p. 163, l. 10. *mannes foot*.—Odorie: Toutes les femmes qui sont mariées ont sur leurs cheufs un pié d'homme aussi long comme un bras (p. 369). See p. 142, l. 14. Duplication. R: fors qe les mariez qj portent lenseigne sour leur testes, *i.e.* except the married women, who wear the sign upon their heads.

p. 163, l. 19. *of wode*.—R.: de feutre, *i.e.* of felt. The Englisher probably read: de fust, *i.e.* of wood. Mistralion.

p. 163, l. 24. *they beleuenen*.—Vincent de Beauvais: Unum quidem Deum Tartari credunt, ipsum quoque omnium esse tam visibilium quam invisibilium factorem. . . . Nihilominus etiam habent Idola quaedam de filtro . . . eaque credunt pecorum suorum custodes esse, ac beneficium pullorum et laetis eis praestare. Alia vero de panserieis faciunt. . . . Idolis offerunt primum lac omnis iumenti ac pecoris. Sed et quando primo bibere vel comedere incipiunt, primitus eis de cibariis suis, vel de potu offerunt (*Spec. Hist.*, l. XXIX., c. lxxii., p. 1210). The Alexandrian romances also describe a kind of deism or naturalism agreeing with d'Outremeuse's views: Alexander prays to the god of nature in Valerius: *Deo summo rerum praesidi. "Quisquis tu deum rex es, qui praestare diceris huic terrae mundumque istum interminem regis"* (ed. Kübler, 1888, p. 39). Serapis was especially meant.

p. 163, l. 29. *yroga*.—Vincent de Beauvais (as above): Ithogo. Sir G. Warner gives Carpini's form as Ytoga (p. 626).

p. 163, l. 31. *when I was pere*.—Sir G. Warner: the author "seems to have coolly transferred to his own time a selection from Carpini's list in 1246 (p. 665) of the sons and grandsons of Yenghiiz."

p. 163, l. 32. *Thiaut*.—Seems, according to Sir G. Warner, to stand for Carpini's Thaut, *i.e.* Tangut.

p. 164, l. 10. *worschipen*.—Vincent de Beauvais: Solem etiam ac lunam et ignem et aquam et terram venerantur et adorant, etc. (*Spec. Hist.*, l. XXIX., c. lxxii., p. 1210).

p. 164, l. 17. *for to smythe*, etc.—R.: a soi apoier a fuet de quoy leui fier les chualx, *i.e.* to lean on the whip wherewith horses are beaten. Mistralion.

p. 164, l. 18. *to breke o bon*.—Vincent de Beauvais: . . . et nullum ex ossibus eorum [animalium] confringunt, sed igne comburunt (*Spec. Hist.*, l. XXIX., c. lxxii., p. 1210).

p. 164, l. 29. *Tassen forgh a fuyr.*—Vincent de Beauvais: *Dicitum fuit nobis, quod inter duos ignes transire deberemus. Nos autem hoc nulla ratione facere volebamus. At illi dixerunt nobis: Ite secure, quia pro nulla causa hoc volumus facere, nisi tantum ut si vos aliquod malum cogitatis Domino nostro, vel portatis venenum ignis auferat omne malum, i.e.* We were told to pass between two fires. As we would by no means do it, they said to us: Go safely, for we want to do it for no other reason than that the fire may remove all harm in case you mean to hurt our lord or bear poison about you (*Spec. Hist.*, l. XXXI, c. xxii.). Omnes qui morantur in stationibus suis, oportet per ignem purificari (*ibid.*, c. vii.).

p. 165, l. 1. *Men of þat contre,* etc.—R.: Ils sont toutz bonez archiers et treihent molt bien; et auxi bien chiuachent et courrent femmes come ly hommes, *i.e.* They are all good archers and shoot well; and women ride and race as well as men. Mistranslation. Vincent de Beauvais: Mulieres . . . equitant sicut et viri (as above).

p. 165, l. 5. *plowes.*—Not in the French. Introduced by the Englisher.

p. 165, l. 13. *but ȝif þei ben,* etc.—R.: tant soient ils grantz princes, *i.e.* however great princes they may be. Mistranslation.

p. 165, l. 14. *lyberdes.*—R.: renardz, *i.e.* foxes. Mistranslation.

p. 165, l. 16. *saf only swym,* etc.—This reference to the Mosaic law is by Jean d'Outremeuse.

p. 165, l. 21. *nouþer pesen ne benus.*—Vincent de Beauvais: Porro in vietu sunt homines immundissimi atque spureissimi, neque etiam mensalibus nec manutergis utuntur, nec panem habent vel curant, sed quidam ipsum etiam comedere dedignantur. Olera quoque vel legumina non habent, nec aliquid aliud, quam carnes ut comedant. De quibus etiam tam paucas manducant, quod aliae nationes vix inde vivere possunt. Porro omne carnium genus praeterquam mutae, quia non gignit, comedunt, et hoc turpissime rapaciterque tangentes pinguia, digitos suos lambunt, et ocreis suis tergunt. Solent tamen maiores aliquos habere panniculos eum quibus ad ultimum teigunt, manus commesturi non lavant, nec posta scutellas. Et si aliquando eas brodio carnium abluunt itemm loturam eum carnibus in olla reponunt, aliter etiam non lavant ollas vel coclearia, vel alia huiusmodi vasa. In carnibus autem equinis plus delectantur quam in aliis. Ratos etiam, et canes edunt, et cattos libentissime comedunt, vinum libentissime bibunt, quando habere possunt, lacte iumentino, quod ipsi Camous

vocant, quotidie sicut et homines caeteri vino forti se inebriant (*Spec. Hist.*, l. XXIX., c. lxxviii.).

p. 166, l. 4. *to destroyen*, etc.—R.: denclore lour enemys, *i.e.* to surround their enemies. Mistranslation.

p. 166, l. 6. *gret ar*.—Brussels 10420-5: vne grande lanche, *i.e.* a long lance. The Englisher follows R.: vne grant hache.

p. 166, l. 7. *speres*.—R.: espeies, *i.e.* swords. Mistranslation.

p. 166, l. 8. *guyrboylle*.—R.: euir boily, *i.e.* euir bouilli. Vincent de Beauvais: Armati autem sunt coriis. . . . Capellos habent de corio . . . gladiosque parvos ut Saraceini longitudinis unius brachij, et unius incisionis seu cesurae (l. XXIX., c. lxxxix., p. 1212, ed. 1524).

p. 166, l. 11. *þei behoten*.—Vincent de Beauvais: blande loquuntur obsessis, multaque fallaciter, ut in eorum manus se tradant, promittunt eis. Cum illi se reddiderint, vel capti fuerint, omnes occidunt exceptis artificiis (*Spec. Hist.*, l. XXIX., c. lxxxiii., p. 1213, ed. 1524).

p. 166, l. 15. *kutten of hire eres*.—Vincent de Beauvais: Itaque cum caepissent. . . . Driabaldin civitatem in Perside, ad suae eruditatis ostensionem, et audituris incutiendum timorem, omnibus habitatoribus illius decapitatis, aures rebellium sibi iam mortuorum abscederunt; duosque summarios oneratos auribus in aceto positis ad Chaam transmiserunt (*ibid.*, p. 1214).

p. 166, l. 16. *þei maken gret seruyse*.—R.: ils fount entremes pur les grantz seignurs. A characteristic joke in the taste of Jean d'Outremeuse.

p. 166, l. 18. *vnder hire subiectionn*.—Vincent de Beauvais: Aliud quoque statutum habent, quod omnem terram sibi debeant subiugare, nec cum aliqua gente pacem habere, nisi subdatur eis quousque veniat tempus ipsorum interfectionis. Annis 80 debent pugnare, et 18 tantummodo regnare, post hoc ut ipsi dicunt ab alia natione debent vinci, ut vaticinatum est eis, nesciunt autem quae illa sit (*Spec. Hist.*, l. XXIX., c. lxxiii., p. 1210, ed. 1524).

p. 166, l. 23. *folk of all lawes*.—Vincent de Beauvais, *Spec. Hist.*, l. XXIX., c. lxxxiv., p. 1214, ed. 1524. See p. 162, l. 28. Duplicate.

p. 166, l. 26. *ymage all naked*.—This licentious praise of Adamism is d'Outremeuse's own.

p. 166, l. 33. *it is gret drede*.—Hayton: Pugna Tatarorum est valde periculosa, et in uno parvo bello Tatarorum plures moriuntur

quam in alio bello alterius nationis, et hoc est propter sagittas quas proiciunt fortiter et directe; et sunt ita docti in arte sagietandi quod sagiete eorum fere armorum penetrant omne genus. Quando Tatari vertunt in fugam, fugiunt omnes simul per turmas et acies ordinatas. . . . Exercitus Tatarorum non est magne apparencie, qui omnes simul congregatim incedunt, ita quod acies mille Tatarorum quingentorum apparenciam non habet (*F.H.T.O.*, l. III., c. xlix., p. 338, ed. 1906). Similarly Vincent de Beauvais, *Spec. Hist.*, l. XXIX., c. lxxi., p. 1210.

p. 167, l. 2. *þei come wel wynnēn*.—Hayton: Tatari terras alienas sciunt faciliter occupare, sed illas nolunt custodiare, quia in [castris et] civitatibus nesciunt habitare, immo poius esse desiderant in tentoriis et in campis (*ibid.* p. 339). Vincent. as above.

p. 167, l. 7. *smale eyen*.—Hayton, l. I., c. i., p. 131.

p. 167, l. 8. *þei ben false*.—Hayton: libenter menciuntur (l. III., c. xlix., p. 339).

p. 167, l. 13. *whan ony man schall dye*.—Vincent de Beauvais: Cum aliquis eorum ad mortem infirmatur, hasta una in eins statione erigetur, et circa illa filtrum nigrum circumvolvit; extunc nullus audet intrare terminos stationis illius. Cumque fuerit mortuus, si de minoribus est, oculite in campis sepelitur, eum uno tentorio suo, sedendo in medio eius ponuntque mensam ante illum, et alveolum carnibus plenum, et lactis iumentini ciphum, sepelitur etiam eum eo iumentum unum cum pullo, et equus eum sella et freno. Alium autem comedunt, et eum stramine corium eius implentes, super duo ligna vel quatnor in alto ponunt, quae omnia faciunt pro mortuo ut habeat tentorium, et etiam iumentum in alio mundo; de quo scilicet iumento lac habere possit, et equos sibi multiplicare, in quibus tunc possit equitare (*Spec. Hist.*, l. XXIX., c. lxxxvi., p. 1214).

p. 167, l. 37. *entered preuyll*.—Vincent de Beauvais: Si vero dives et magnus homo fuerit. Tartarus qui moritur enim habitu preciosissimo sepelitur, ac remotius ab omnibus in abscondito loco ne habitu suo spolietur (*ibid.*, p. 1215).

p. 168, l. 10. *þei seye to him*.—Vincent de Beauvais, *Spec. Hist.*, l. XXXI., c. xxxii.

p. 168, l. 19. *upon a blak stede*.—R.: sour vne feutre noir, *i. e.* upon a black filt (carpet). Mistranslation.

p. 168, l. 27. Brussels 10120-5 here inserts a so-called Tartar alphabet.

p. 169, l. 1. *Asye the depē*.—Hayton: E cele partie qui est devers orient est appellée Aise la Profonde, e cele qui est devers

oecident est appellée Aise la Majour (*F.H.T.O.*, I. I., c. v., p. 125, ed. 1906).

p. 169, l. 3. *Cathay*.—Hayton's first Book is divided into fourteen chapters, devoted to the following countries : Cathay, Tharse, Turquesten, Corasme, Comaine, Inde, Perse, Mede, Ermenie, Jorgie, Caldee, Mesopotame, Turquie, Syrie. They appear in the same order in the present passage of the *Mandeville*.

p. 169, l. 4. *Tharse, the whiche*.—R. : *qi fust a vn de rois, i.e.* which belonged to one of the Kings. Mistranslation. Sir G. Warner describes this tradition as an absurd inference from Ps. lxxii. 10 : The kings of Tarshish and of the isles shall bring presents. Hayton explains that the Uighurs were all idolaters, except the kindred of the Three Kings, from whom the Tartar lords who were still Christians were descended (*F.H.T.O.*, I. I., c. ii., p. 122, ed. 1906).

p. 169, l. 7. *no flesch*.—From Hayton (*ibid.*).

p. 169, l. 13. *Octorar*.—Hayton : Octorar (*ibid.* p. 123). The ancient city of Farab, on the right bank of the Sir-Daria, south-east of the Sea of Aral. Hayton : En celui roiaume ha poi de bones cités, mas il i ha grans plainures e bones pastures ; e por ce, cele gent sunt presque tous pastours et sunt herberges en tentes e en teles maisons que legierement les portent de luec en autre. En celui païs ne croit forment ne orge, si petit non, millet et ris mangent. Vin n'en ont point, mes il boivent cervoise e autres bevrages (*ibid.*).

p. 169, l. 23. *þat dwellede in Grece*.—R. : *qi demoerent en* Greece. Mistranslation. This reference to Cumaniens settled in Greece is not in Hayton. Otherwise, this passage follows Hayton (*F.H.T.O.*, I. I., c. v., p. 124).

p. 170, l. 4. *men han foughтен*.—Hayton : *i passent dessus* (*ibid.*), people cross it. D'Outremeuse introduces the warlike note from the Alexandrian romances : Alexander crosses the river Stranga on the ice, Darius's army is drowned in the thawing (A. Ausfeld's ed. of *Alexander-Roman* : 1907, pp. 70-73). The French text reports only 100,000 warriors on each side; the Englisher or the Cotton scribe doubles that number!

p. 170, l. 7. *Anl betrene*, etc.—R. : Et entre celle riuiere et la grante mer oceane, qils appellent la mer Maure, gist toutz cis royalmes. Brussels 10420-5 : Celle riuiere entre en la grande meir oceane quil appellent la meir morte, *i.e.* This river falls into the great sea ocean, which they call the Dead Sea ! D'Outremeuse

inextricably confuses the sensible information contained in Hayton, pp. 124–125.

p. 170, l. 9. *the see Maure*.—Hayton: mer Majour (p. 124). Sir G. Warner explains mare maurus as the Black Sea, from Byzantine Greek *μαύρος* = black.

p. 170, l. 13. *dangerous passage*.—Hayton: l'autre voie est par le Derbent, qui vaist près de la cité que Alixandre fonda, que est nomée Porte de Fer. (as above, p. 216).

p. 170, l. 17. *gate of helle*.—The Englisher appears to have read: porte d'enfer, possibly remembering the volcanoes of p. 36, l. 6.

p. 170, l. 18. *Sarak*.—Hayton: Sera (p. 215), explained as Seraï, on the Aktouba, a tributary of the Volga.

p. 170, l. 25. *the grete see*.—R.: par la grant mer. Hayton mentions the mer Major (p. 216) in this connection. Jean d'Outremuse read the major or greater sea, like Boldensele (1885, p. 29), a name possibly inspired by the classical name of the Mediterranean: mare Magnum, or the great sea. See notes to p. 170, l. 9, and to p. 95, l. 17.

p. 170, l. 25. *Abhaz*.—Hayton: Abcas (p. 216), explained as Abkhasia, modern Abazia, on the Black Sea, north of the Caucasus.

p. 171, l. 18. *Boyturra*.—Hayton: Boccara (p. 126).

p. 171, l. 19. *Sormagant*.—Hayton: Semorgant (p. 127).

p. 171, l. 25. *Nessabor*, *Saphon* & *Sarmassone*.—Hayton: Nesabor, Spahen (p. 127). The third name seems to be another variant for Samarkand, smuggled in out of place by d'Outremeuse.

p. 172, l. 3. *Taurizo*.—Hayton: Touris (p. 128).

p. 172, l. 11. *Cordynes*.—Hayton: Cordins (p. 127), explained as Kurds.

p. 172, l. 12. *Sarros*.—Hayton: Seras (p. 127).

p. 172, l. 13. *Karemeh*.—Hayton: Queremen (p. 127), explained as Kermanchah.

p. 172, l. 15. *Abzor*.—Hayton: Albors (p. 129). The note states that the name Alburz is found applying to the eastern, and Elbrouz to the western part of the Caucasus.

p. 172, l. 16. *Alano*.—Hayton refers to the “aloen” alphabet (p. 128), to Alanie (p. 129) in Georgia, and to Aloen (p. 139) in Armenia.

p. 172, l. 29. *Hauyson*.—Hayton: Hamsen (p. 129): fn., Hampasi.

p. 172, l. 36. *Soures*.—Hayton: Savoureus (p. 129, fn.).

p. 173, l. 7. *Megon*.—Hayton: Mongan (p. 130), explained as Moughan, a district of Persia near the Caspian. Appears as Monglin in d'Outremeuse's *Miroir des Histoires* (t. V., 1867, p. 193).

p. 173, l. 18. *confounded in darkness*.—This story is expanded from Hayton (pp. 129–130, ch. x.), who bears witness to having seen the land of Darkness himself. The romance of *Alexander* (ed. Ausfeld, 1907, p. 169) reports marches in the dark, explained as night-marches through the desert of Gedrosia. (See also Nöldeke, *Alexanderroman*, 1890, p. 25, and Friedländer, *Chosrois*, 193, p. 12.) John of Hildesheim reports that the Roman emperor Heraclius, being hard pressed by the Saracens, called on the Three Kings, who covered the Infidels with darkness (ed. 1878, pp. 26–27).

p. 173, l. 19. *A Domino*.—Ps. cxviii., 23: This is the Lord's doing; it is marvellous in our eyes.

p. 173, l. 30. *Quoniam*, etc.—Should be: Quonodo. Possibly the Englisher's misquotation from Deut. xxxii. 30: How should one chase a thousand, and two put ten thousand to flight?

p. 173, l. 32. *Et valent*.—Ps. xci. 7: A thousand shall fall at thy side, and ten thousand at thy right hand.

p. 173, l. 34. *Quia manus*.—Perhaps a misquotation: Because the Lord's hand did all this.

p. 173, l. 36. *Si in rij's*.—Ps. lxxxi. 13–14: O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.

p. 174, l. 2. *may not enduren*.—Such pious commonplaces may be applied ironically: the triumphs of the Paynim in Palestine may be considered as a condemnation of the Western Church.

p. 174, l. 12. *Omnibus diebus*.—I advise you to partake of communion every Sunday. This could not be identified in St. Paul. It may be due to a slip in d'Outremeuse's memory. The practice of daily communion has lately been revived in the Roman Church.

p. 174, l. 16. *Quesiton*.—Hayton: Quisitun (p. 133), explained as the province of Saroukhan.

Ibid. *Geneth*.—Hayton: Geneth (p. 133), explained as the province of Djankik on the Black Sea.

p. 174, l. 25. *Moraya*.—Hayton: Moraga (p. 138). The fn.

to p. 139 states that Hayton confounded the city of Maragah, south of Tabriz, with the river Mourghâb, near Merv.

p. 174, l. 29. *ruto a cytee*.—R.: a vne eitee, i.e. at a city. Mistranslation.

p. 174, l. 35. *Symur*.—Hayton: Simar (p. 131), explained as Sindjär, to the west of Mossoul.

p. 174, l. 36. *Lysom*.—Hayton: Bysson (p. 131), explained as Behseny, a town and mountain of Diarbekir, on the Arban-Tehay.

p. 175, l. 23. *Bachurye*.—Unexplained. Sir G. Warner guesses Bactria.

p. 175, l. 24. *Caldilhe*.—Odoric: Cadili, *alias* Caloy (p. 425), explained as a Tartar kinglon on the Volga. Cordier quotes: *Tartarorum horda primaria Zauolha est* (p. 427). Jean d'Outremeuse, in his *Miroir des Histoires*, calls it Cadilla, and takes his hero Ogier the Dane to it. His account is nearly identical with the present (III., 1873, p. 64).

p. 175, l. 28. *lomb withouten wolle*.—Cordier: a polypod; Polypodium barometz, L. (p. 426).

p. 175, l. 30. *I haue eten*.—Not in the French original.

p. 176, l. 3. *Bernakes*.—Vincent de Beauvais: Bartlatthes sunt aves de ligno crescentes, quas vulgus bernacas appellat . . . decidunt, ac sicut aves caeterae volare incipiunt. Verunitamen nisi decidentes cito aquas invenerint, vivere non possunt, . . . carnibus earum in quadragesima. . . . Christiani uti solebant (*Spec. Nat.*, l. XVI, c. xl., col. 1181). The bartlatthes are birds growing on wood and called bermacæ by the vulgar. They fall off and begin to fly like other birds. If, however, they do not find water soon after their fall, they cannot live. Their flesh used to be eaten by Christians in Lent. H. Littledale explains that the eating of such birds in Lent was justified by the assertion that they were really transformed barnacles or shellfish. The etymology is given as Hibernicula (because permitted by Irish bishops) and * pernacula, * perna, a kind of shell-fish (*Shakespeare's England*, 1916, Vol. I, p. 520.—N.E.D. refers to Max Müller, *Lect. Sc. Lang.*, ed. 7, II., 583–604). Odoric states that the vegetable lamb is no more impossible than the goose growing on a tree! (p. 426).

p. 176, l. 9. *longe apples*.—Duplicate of p. 31, l. 26. Sir G. Warner traces this to Jacques de Vitry (p. 1099) and identifies the fruit with the plantain, which is allied to the banana.

p. 176, l. 12. *large of ij. jote long*.—R.: larges de deux pies

de long. The Englisher repeatedly confuses longueur and largeur, length and breadth. Brussels 10420-5 : de ij pies de long et demy piet de large.—Brussels 11141 : de iij piez de long ou de plus et de vng piet de large.

p. 176, l. 16. *a strong man*.—Possibly a reminiscence from the heavy cluster of grapes of Numbers, xiii, 23.

p. 176, l. 19. *Vher*.—Aethicus speaks of two mountains as ubera aquilonis, *i.e.*, the breasts of the North Wind, and the *Pseudo-Methodius* tells how those two mountains came together at Alexander's request, that he might enclose his enemies with brazen gates (*Pseudo-Methodius*, ed. Sackur, 1898, pp. 73-74).

p. 176, l. 21. *Goth t Magoth*.—In the *Roman d'Alexander*, Gos and Margos join Porus against Alexander (éd. Michelant, 1846, p. 300). Gog and Magog (Ezekiel xxxviii., xxxix. and Revelation xx. 8) were traditionally identified with the Tartars or with the Ten Tribes.

p. 176, l. 22. *xxij. kynges*.—Nöldeke states that the number of barbarian kings subdued by Alexander is given as twenty-two, while the Hellenic kings are fourteen (*Alexanderroman*, 1890, p. 8).

p. 176, l. 31. *þei dwellen þere*.—One version of the legend prophesies that Gog and Magog shall be destroyed by a Roman king. G. Grion refers to Godfrey of Viterbo's Pantheon (*Alessandro Magno*, 1872, p. exxiv.).

p. 177, l. 1. *goth out be londe*.—R. : ist fors par terre. Brussels 10420-5 : ist fours de terre par dessouz lez montanges. Probably d'Outremense meant that the water escaped through a subterraneous passage, like the Nile on p. 28, l. 11.

p. 177, l. 5. *lake*.—Boldensele points out that the Caspian joins neither the Ocean, nor the Mediterranean, nor the Black Sea by a visible arm, and concludes that there must be an underground connection (ed. 1855, p. 30).

p. 177, l. 13. *the queen of Amazoine*.—Sir G. Warner quotes Hampole's *Prick of Conscience*:

Bot þai er noght swa closed about
þut þai ne might lightly com out,
Yif a qwene ne war þat hades þam in,
Thurgh strengthe, þat þai may noght out wyn,
þat es cald þe qwene of Amazons,
Under whas powere þat folk wons.

(ed. R. Morris, p. 121.)

The reign of a woman and the return of the Ten Tribes were

numbered among the signs announcing Doomsday (R. Taylor : *Polit. Prophecy*, 1911, p. 34).

p. 177, l. 21. *litill issue*.—Sir G. Warner believes this to be copied from Brunetto Latini's account of the Caspian gates (l. 4, 123, p. 157).

p. 177, l. 29. *Clyron*.—Identified by Sir G. Warner with B. Latini's Direu.

p. 178, l. 11. *fox*.—Sir G. Warner recalls that in Pausanias (IV. 18) the Messenian hero Aristomenes escapes by grasping a fox's tail and following him. Nehemiah iv. 3 : if a fox go up, he shall even break down their stone wall.

Ibid. *trayne*.—R. : taignere, i.e. den. The Englisher seems to have thought of the meaning enticement, stratagem (see Stratmann-Bradley, under train).

p. 178, l. 24. *þat issue*.—This story of the fox appears to be invented by d'Outremeuse.

p. 178, l. 25.—*Bacharie*.—Baetria, mentioned in the Alexandrian romances. Bovenschen refers to the *Historia de Proclis*, c. lxxxviii.

p. 178, l. 26. *trees þat beren wolle*.—The cotton trees (*Hist. de Procl.*, *ibid.*).

p. 178, l. 29. *Ypotaynes*.—Vincent de Beauvais : Hippotamus vocatus est, eo quod sit equo similis. Die in aquis commoratur, nocte segetes depassit (*Spec. Nat.*, l. XVII., c. exxxvi., col. 1317, ed. 1624).

p. 178, l. 30. *half hors*.—Sir G. Warner thinks the hippopotamus is confused with the hippocentaur.

p. 178, l. 31. *eten men*.—Vincent de Beauvais : 200 milites ex Macedonibus leviter armatos natare jussit [Alexander]. Cumque jam partem quartam fluminis enatassent, ab Hippopotamis absorpti sunt (*Spec. Hist.*, l. IV. c. liii., ed. 1624).

p. 178, l. 32. *jull byttere*.—Vincent : aqua vero fluminis inventa est gustu amarior helleboro, quam nec homo bibere, nec pecus sine tormento poterat (*ibid.*, p. 131, ed. 1624).

p. 178 l. 34. *Griſſounes*.—Vincent de Beauvais : Omni corporis parte leones sunt, alis et facie aquilis similes, equis vehementer infesti, et homines visos decerpunt (*Spec. Nat.*, l. XVI., c. xc., col. 1210).

p. 179, l. 2. *suehe lyouns as ben o this half*.—The lions of Liège are an obvious joke. In Vincent de Beauvais, the griffins fight

the Macedonians in India (*Spec. Hist.*, 1624, l. IV., c. lviii., p. 133, ed. 1624).

p. 179, l. 15. *Pentexoire*.—Odoric's ch. xxviii. is : De Penthexoire, la terre au prestre Jehan (p. 433).—The legend of a Christian, but Nestorian, prince, ruling in Central Asia, dates back to Crusading times, and first appeared in the twelfth century, according to Cordier. The country's name has not been satisfactorily explained. Prester John figures in Vols. III., IV. and VI. of Jean d'Outremeuse's *Miroir des Histoires*. In Vol III., Ogier meets him and makes him King and Emperor of India (pp. 52, 66, 71). In Vol IV., he is King of Tartary (p. 564). In Vol VI., he conquers Persia, leaving India to his son (pp. 389–390).

p. 179, l. 16. *full gret lond*.—Odorie says it is quite small : not one hundredth part of what is reported (p. 434).

p. 179, l. 23. *Nyse*.—In Vol. I. of d'Outremeuse's *Mirror of Histories* (p. 139), Nysa is a town of India, founded by Bacchus.

p. 180, l. 6. *Adamant*.—Duplicate of p. 109, l. 1.

p. 180, l. 15. *t oþer thing*.—R. : de ceo q̄ estoit deins niefs, i. e. from the putrefaction of what was in the ships grow those shrubs and thorns and thistles and large amount of grass. The Englisher sometimes uses the phrase other things, when he cannot translate the French.

p. 180, l. 28. *Hermes*.—Hayton : Hermès, laquelle cité Hermès le philosophes fit par grant art (*F.H.T.O.*, p. 126, ed. 1906). Explained as Ormuz, already mentioned on p. 108, l. 22. Jean d'Outremeuse drew two different names from two different sources, without suspecting that they applied to one place.

p. 180, l. 31. *Golbach*.—Hayton : Combahoth (p. 126), explained as Cambaye, north of Bombay.

p. 180, l. 35. *hony*.—R. : meel. Brussels 10420–5 : millet, i. e. millet. Hayton : millet (p. 126.)

p. 180, l. 36. *his wif the daughter*.—Odoric : Prestre Jehan a tousdis a femme la fille du grant Caan et ainsi leurs prédécesseurs a toujours mais (p. 434).

p. 181, l. 1. *in the same wise*.—Duplication by Jean d'Outremeuse of Odoric's statement. Brussels 10420–5 adds that Ogier the Dane ordered these double marriages when he conquered India to maintain an alliance between those two potentates.

p. 181, l. 10. *contre also*.—Brussels 10420–5 here introduces Ogier again.

p. 181, l. 15. *Jorij. prouynces.*—Sir G. Warner traces most of these particulars to Prester John's letter (ed. Zarncke, pp. 84–88).

p. 181, l. 19. *Grauely see.*—R.: mer arenouse. Odorie: mér sablonneuse, variant: mer de Sablon (p. 45). Schofield quotes from *Pearl*, ll. 10 ff.:

In the founce ther stonden stone; stepe,
As glente thurgh glas that glowed and glyght,

For uche a pobbel in pole ther pyght
Wacez emerad, saffer, other gemme gent
That alle the loghe lemed of lyght.

(See note to p. 203, l. 21.) In Jean d'Outremense's *Mirror*, Vol. III., p. 65, the “meire Arenouse” is a waterless stream: unc fleu sens aighe.

p. 181, l. 26. *gode jissch.*—Invented by d'Outremense.

p. 181, l. 31. *gret flood.*—Sir G. Warner: In the *Letter* the great river does not flow from Paradise, nor are its stones precious.

p. 181, l. 33. *t it remneth*, etc.—R.: Et court contre anal par le desert a vndis, si qe fait la mer arenouse. Brussels 10420–5: et court tout par mie le desert dynde a ondes, si que fait lautre mere arenouse, *i.e.* and it flows right through the desert of India in waves, as does the other gravelly sea. Mistranslation.

p. 182, l. 1. *and pat gret pleutee.*—R.: qi meignent molt grant bruit, *i.e.* which make a very great noise. Mistranslation.

p. 182, l. 8. *smale trees.*—The ephemeral trees of Alexandrian romances.

p. 182, l. 15. *ben horned.*—Vinecent describes a crowd of horned serpents: immensa vis cerastarum [κεράστης] (*Spec. Hist.*, l. IV., c. liv., p. 131, ed. 1624).

p. 182, l. 16. *wyble hounles.*—Brussels 10420–5: Item illi yat des papions grant fuson che sont chiens sauagies, *i.e.* Also there are great plenty of papions, which are wild dogs.

p. 182, l. 17. *Psitakes.*—Vinecent de Beauvais mentions the bird psitacus among the marvels of India (*Spec. Hist.*, l. I., c. lxiv.). Hayton calls it by its French name papagay, and says it is as common as the sparrow is here (*F.H.T.O.*, I., p. 126).

p. 182, l. 26. *.ijj. crosses.*—R.: xijj. croiz. The larger figure is more likely to be d'Outremense's original.

p. 182, l. 29. *men of armes.*—R.: hommes darmes. Brussels 10420–5: chenaliers. Meaning cavalry.

p. 182, l. 31. *Whan þut*, etc.—R.: quant homme guerroie, *i.e.* when we are at war.

- p. 183, l. 5. *noble jewelles*.—Added by d'Outremeuse.
- p. 183, l. 8. *Suse*.—In d'Outremeuse's *Mirror of Histories*, Vol. I., p. 86, Susse is named as a town of India.
- p. 183, l. 13. *brighte rpon the nyght*.—See note to p. 158, l. 2.
- p. 183, l. 20. *degrees*.—In the *Prose Life of Alexander* (ed. Westlake), Alexander ascends the throne of Cyrus by seven steps made of the following materials: amethyst, emerald, topaze, grenade, diamond, gold and clay, which are explained allegorically (ed. 1913, p. 56). In Vincent, Alexander's nativity is told from tables of hyacinth, crystal, diamond, hematite, emerald, sapphire, and ophite (l. IV., ch. ii.).
- p. 184, l. 3. *to engendre children*.—Jacques de Vitry: Alij . . . eum praegnantibus non concumbunt, ut ostendant quia non causa voluptatis, sed causa procreande prolis, uxoribus commiscentur (*Hist. or.*, 1597, p. 158).
- p. 184, l. 9. *but ȝif þat*.—Brussels 10420-5: en teih manier que en la court le gran can, *i.e.* in like manner as in the great Can's court. Mistranslation.
- p. 184, l. 10. *þei eten*.—R.: Et si mangent toutz les iours en sa court plus de xxx. mil personnes. Brussels 10420-5: ilh mangnoit, *i.e.* there were daily more than thirty thousand people eating at his court. The Englisher mistook the impersonal singular il for the personal plural ils = they. Mistranslation.
- p. 184, l. 26. *of a dyssch*.—R.: de escuelle, *i.e.* with solid food, as a pantler or sewer, opposed to the cup-bearer or butler.
- p. 184, l. 27. *Anoþer is Styward*, etc.—R.: lautre est seneschal, l'autre est mareschal, lautre prince des esetz, *i.e.* another is steward, another marshal, another lord of the shields. Brussels 10420-5: prince de keux, *i.e.* chief cook.
- p. 184, l. 32. *vnder vs*.—Brussels 10420-5 here inserts an alphabet. In his notes to Odoric, Cordier prints a facsimile described as “alphabet fantaisiste de la langue de Penthexoire” (p. 442). He states that Prester John's name served as a mask for political and religious satire in a letter dated from the year 507 of our Nativity, and circulated in the fifteenth and sixteenth centuries (p. 440).
- p. 184, l. 34. *Milstorak*.—Odoric: Mellestoir (var.: Millestorte, Milestorte, Melistorte, Ministorte, Mileser, Milestorite, Melensorte, Melestorte) (p. 473), explained either from the Arabic melahideh, *i.e.* heretics, infidels, or from the town of Melazgherd,

in the province of Erzerum, north of lake Van, where the Old Man of the Mountain may have had a dependency (pp. 476-8). Vincent de Beauvais (*Spec. Hist.*, I. XXXI., c. lxvi., p. 1307 of 1624 ed.) does not appear to have been used by the *Manderville*, which closely follows Odoric, adding the articulate birds and beasts of p. 185, l. 14, the striplings of l. 21, the milk and honey of l. 28, the instruments of l. 35. The Assassins figure in Baudouin de Sebourg (*Hist. Litt.*, Vol. XXV., pp. 567 ff.).

p. 184, l. 37. *Gathalonabes*.—R.: Gachalonabes. Brussels 10420-5: Sachalonabez. Unexplained. This name does not appear to occur elsewhere.

p. 185, l. 13. *dyuvere thinges*.—R.: de diuense chose et de diuerses museries, *i.e.* various things and various pastimes.

p. 185, l. 25. *dyapered with gold*.—R.: ourles dor, *i.e.* hemmed with gold. Brussels 10420-5: aourneis dor, *i.e.* adorned with gold.

p. 185, l. 37. *see the craft*.—R.: saunz veer les menistriers, *i.e.* without seeing the minstrels. The Englisher probably read mystère. Mistranslation.

p. 186, l. 2. *Dabo robis*, etc.—I shall give you a land flowing with milk and honey (see Levit. xx. 24). Here the application is profane. The phrase “delights of Paradise” was used by heretics in the Netherlands to cover their immoral teaching and practices (Jundt, *Panthéisme*, 1875, p. 115).

p. 186, l. 14. *schewe hem his entent*.—R.: Et lors ly presentoient affaire toute sa volunte, *i.e.* Then they would offer him to perform all his wishes. Mistranslation.

p. 186, l. 33. *destroyed*.—Brussels 10420-5 adds: Et sachies que je ly veut maint fois et yai esteit. Mais illi astoit destrus anchois que ie y fusse, *i.e.* And you shall understand that I have often seen it and been there. But it was destroyed before I came.

p. 187, l. 6. *vale perilous*.—This name and that of vale tenebrous both occur in the Alexandrian romances (éd. Michelant, 1846, pp. 320-329). The devil offers to tell Alexander the way out, if the king will lift up the stone that crushes him. They are both released. Bunyan has at least borrowed the name (*Pilgrim's Prog.*, ed. J. Brown, 1887, p. 70). Compare the account of the Land of Darkness on pp. 172-173, and Vincent de Beauvais: Gehenna . . . a valle Idolis consecrata, quae est iuxta muros Hierusalem, olim repleta cadaveribus mortuorum. Ibi enim

Hebraei filios suos immolaverunt Daemonibus (*Spec. Nat.*, I. VI., c. xxiv., col. 385, ed. 1524).

p. 187, l. 8. *nyses*.—Odoric heard such a great noise that he was frightened, without specifying (p. 490). Cordier explains that strange echoes may occasionally be heard in sandy deserts.

p. 187, l. 10. *full of deviles*.—Odoric, having seen the face of a dead man, was told by the Saracens that the corpses in that valley were all devils of hell (491–492).

p. 187, l. 13. *gold t syluer*.—Odoric found some money (argent) (p. 491).

p. 187, l. 18. *an heid*.—The face seen by Odoric.

p. 187, l. 23. *dye*.—R.: defailler, i.e. swoon. Mistranslation.

p. 188, l. 14. *Frere Menouras*.—Odoric reports in the preceding chapter (xxxii., p. 485) how the minorite brethren expel evil spirits. Our present narrative is fictitious.

p. 188, l. 15. *lombardye*.—Odoric was born at Pordenone in Frioul, some distance from Lombardy, and his travelling companion was Irish. Jean d'Outremeuse uses Lombardy to denote all Northern Italy.

p. 188, l. 27. *gold t syluer*.—Duplicate of p. 187, l. 13.

p. 188, l. 30. *I touched none*.—Odoric took some money in his lap, but left it behind (p. 491). The probable reason is that he had taken a vow of poverty. The pretended conduct of Mandeville is unaccountable. Cf. 2 Chronicles xx. 25: . . . they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, etc.

p. 188, l. 34. *more devout*.—That the author of *Manderille* never was pious, except in the Vale Perilous, is one of the few credible statements in his book.

p. 188, l. 37. *be all the vale*.—R.: par toute la valle, i.e. throughout the valley. Mistranslation.

p. 189, l. 3. *And I troue*.—The syntax here is quite independent of the French original, which is involved, but comprehensible.

p. 189, l. 13. *weron of suche*.—R.: qils estoient deceux, i.e. that they were beguiled or seduced from the faith by covetousness. The Englisher read de ceux = among those, and altered the construction accordingly. Mistranslation.

p. 189, l. 17. *And zit*, etc.—Brussels 10420–5 here has about three pages of redundant particulars, not occurring in R., which is

followed by the Englisher. Odoric is now abandoned for a time.

p. 189, l. 23. *xxvij. fote.*—No source known for that figure, Vinecent de Beauvais knows of giants 33 cubits high (*Spec. Nat.*, l. XXXI., c. exxv., col. 2392, ed. 1524). The men of 50 cubits (l. 34) are probably from Vinecent, who knows a young lady of that height (*ibid.*).

p. 189, l. 37. *denourel anon.*—An allusion to Polyphemus and the sailors of Ulysses; Vinecent de Beauvais on Cyclops: . . . unus eorum in antro suo resupinus iaceens, una manu duos viros tenens erudos manducabat (*Spec. Nat.*, l. XXXI., c. exxvi., col. 2392, ed. 1524).

p. 190, l. 1. *sheep als grete as oxe.*—The Crusading chroniclers relate that in Asia Minor the Crusaders had to be carried on the backs of large sheep (Michaud, *Bibl. d. Crois.*, 1829, Vol. I., p. 7; Tiedau, *Chanson d'Antioche*, 1912, pp. 18–19).

p. 190, l. 5. *ij. in anoyper.*—Duplication of Vinecent. See above, note to p. 189, l. 37.

Ibid. *etypye hem goynge.*—R.: les aloient mangeantz, *i.e.* were eating them. Mistranslation.

p. 190, l. 6. *toward the north.*—R.: vers austre, *i.e.* to the South. Mistranslation.

p. 190, l. 8. *precious stones.*—Vinecent de Beauvais: Apollonides perhibet in Seythia foeminas nasci, quae Bithiae vocantur, hasque in oculis pupillas habere geminas, et perimere visu, si forte iratae aliquem aspexerint, hae sunt et in Sardinia (*Spec. Nat.*, l. XXXI., c. exxiv., col. 2391, ed. 1524). The *Romant d'Alexandre* tells of snakes with female faces and with bright gems in the centre of their foreheads:

vaires ont de fumes, mult sunt grant figurées,
sor les espalues gisent les grans crines dorées ;
cescune d'une pierre sunt toutes estelées,
en mi le front lor sient, mult i sunt bien posées
mais plus grant clarté jete que candelles citées.
(ed. Michelant, 1846, p. 294, ll. 2 ff.)

The poet probably read gemmas = precious stones for Vinecent's geminas = double pupils.

p. 190, l. 17. *Caleberiz.*—Unexplained. In the Alexandrian romances, a fair girl fed on serpents and on venom is sent to Alexander by a queen of India. Aristotle foresees that she might bring death to the king (J. Franck, Introduction to J. van

Maerlant's *Alexander*, p. xx., ed. 1882). Sir G. Warner quotes Vincent de Beauvais: Augylae vero solos colunt infernos foeminas suas primis noctibus nuptiarum adulteriis cogunt patere, mox ad perpetuam pudicitiam legibus stringunt severissimis (*Spec. Hist.*, I. 88). The boy who takes money to act as substitute for a husband is the theme of a Medieval fabliau (*Van den enape van Dordrecht*, ed. E. Verwijs, *X. goede boerlen*, 1860). This may have been contaminated with the Alexandrian tale by d'Outremeuse. In the sixteenth century it was used by Machiavelli in the second act of his *Mandragola*.

p. 190, l. 25. *schall pleyne*, etc.—R.: il soy pleindroit du vallet, qe naneroit mie fait souli deuer, auxi bien come si li vallet ly vousist tuer, i.e. he would complain of the boy, that he did not do his duty, just as if the boy had wanted to kill him. Mis-translation.

p. 191, l. 2. *gret sorwe*.—Vincent de Beauvais: recens natum fletu parens excipit et econtra laeta sunt funera, adeo ut exemptos gandiis prosequantur (*Spec. Hist.*, I. I., ch. lxxxix.).

p. 191, l. 7. *brennen hem*.—Duplicate of p. 114, ll. 5-17.

p. 191, l. 18. *electionn*.—Vincent de Beauvais, *Spec. Hist.*, I. I., c. lxxxix.

p. 192, l. 1. *another yle*.—Vincent de Beauvais, *Spec. Hist.*, I. I., c. xc.

p. 192, l. 13. *noman knoweth*.—This joke is not in Vincent.

p. 192, l. 17. *cokodrilles*.—Vincent de Beauvais: De crocodilo . . . In terra et in aqua valens, . . . nocte in aquis, die humi quiescit . . . lingua non habet . . . Hyeme cibum nullum capiunt . . . Crocodilus signando invenerit hominem, et potest eum vincere comedit eum, et postea super eum plorat. Solus in animalibus oris superiora movet et inferiora manent immota (*Spec. Nat.*, I. XVII., c. evi., ed. 1624).

p. 92, l. 21. *as in a drem*.—R.: en agone. Vincent: Hyeme cibum nullum capiunt (*Spec. Nat.*, I. XVII., c. evi., col. 1302, ed. 1524).

p. 192, l. 26. *cotoun*.—Sir G. Warner quotes Jacques de Vitry: Sunt ibi praeterea arbusta quaedam, quae seminantur, ex quibus colligunt bombacem, quae (*sic*) Francigenae cotonem seu coton appellant, et est quasi medium inter lanam et sericum, ex quo subtilia vestimenta con texuntur (p. 1099).

p. 192, l. 32. *abyden allquyk*.—Vincent de Beauvais: Juniperus

grace dicta est . . . eo quod conceptum ignem diu teneat (*Spec. Nat.*, l. XII., c. lxxi., col. 922, ed. 1624).

p. 192, l. 34. *of nature*.—R.: de bonus, *i.e.* of ebony. Mis-translation. Vincent: eademque virtus est junipero, quae et cedro, cuius materies oleo peruneta, nec ruinam nec cariem sentit (*ibid.*).

p. 192, l. 36. *as a mannes hed*.—The cocoa-nut, nux Indica (Vincent, *Spec. Nat.*, l. XIV., c. li.), already mentioned on p. 176, l. 14.

p. 192, l. 37. *Orafles*.—Another form of the word giraffe. Vincent calls it camelopardus (*Spec. Nat.*, l. XIX., c. ix.).

p. 193, l. 1. *Gerfauntz*.—Another form of giraffe, a-similated to elefaunt (*N.E.D.*).

Ibid. *pomelee*.—R.: techchcle, *i.e.* spotted; pomeli in Stratmann-Bradley.

p. 193, l. 6. *Camles*.—Vincent: Chamaeleon non habet unum colorem, sed diversa varietate conspersus est . . . corpusculum. . . . Hiatus eius aeternus ac sine usus illius ministerio. Quippe cum neque cibum capiat, neque potu alatur, nec alimento alio quam hausto aere vivat. Color varius et in momento mutabilis (*Spec. Nat.*, l. XIX., c. vi., p. 1386, ed. 1624).

p. 193, l. 12. *grete serpentes*.—The serpent of Mount Tygris, which Baudouin de Beauvais and the other “Chétifs” had to fight in the Crusading epics, was blue, white, yellow, green, black and red, covered itself with long ears when it grew angry, and wore in its forehead a gem that shone in the dark (*Godef. de Boulion*, éd. Hippéau, 1877, p. 211).

p. 193, l. 18. *throte open*.—The threatening attitude of the serpent Satanas in the *Chétifs*:

Longement ot la beste sa grant gole baée.
(éd. Hippéau, 1877, p. 426).

p. 193, l. 20. *sivyn*.—Vincent: apri ingentis formae (*Spec. Hist.*, l. IV., c. liv., p. 132, ed. 1624).

p. 193, l. 24. *lyoun all white*.—Vincent: albi leones (*ibid.*).

p. 193, l. 26. *Loerance*.—I suspect derivation from the Lestrigons, imagined as man-eating monsters in the Middle Ages.

p. 194, l. 27. *Odenthos*.—Vincent: una bestia major elephante tribus armata in fronte cornibus: quam Indi appellant Odontatyrannum (*sic*) capitis equini: coloris atri (as in note to p. 193, l. 20). Originally, its name was *odontotyrannos*; its French form in the

Crusading epic is dentuant = dent + tyran (*Chanson d'Antioche*, quoted by Pigeonneau, *Le Cycle des Croisades*. 1877. p. 108).

p. 193, l. 29. *scendre*.—R.: ffaunes, *i. e.* tawny. Perhaps the Englisher read flo = flue, weak. Mistranslation.

p. 193, l. 32. *vj. feet*.—Vincent has a monster, “pedum . . . binorum ternorumque,” *i. e.* two- or three-footed (!) (*Spec. Hist.*, l. IV., c. lviii.). D'Outremeuse makes it six-footed.

p. 193, l. 35. *myse*.—Duplicate of the giant rats of p. 111, l. 19.

Ibid. *zalowe myse*.—R.: chauue soriz, *i. e.* bats. The Englisher read jaune instead of chauve. Mistranslation.

p. 193, l. 36. *Gees*.—Probably invented by d'Outremeuse.

p. 194, l. 10. *kyndely lawe*.—Lex naturae, sive naturalis was a current phrase (see Schütz, *Thomas-Lexikon*, 1895, p. 443), opposed to written law or Scripture. Jacques de Vitry: Ex his patet quam religiose et secundum legem naturae vixissent isti Brachmani qui nec legem Mosaicam nec legem euangelij audierant . . . (*Hist. or.*, ed. 1597, pp. 212–213). The word lex, law, also meant religion, especially among the Averroists, who placed the various religions on the same level (Renan, *Averroës*, 1866, p. 359). The English doctor Mandeville may have made the younger notary d'Outremeuse acquainted with such views. “Médecine, averroïsme, astrologie, incrédulité, devinrent des termes presque synonymes” (*ibid.*, pp. 327–328). In Valerius, the Brahman Dindimus writes to Alexander:

Una genti lex est: contra ius non ire naturae.
(ed. Kuebler, 1888, p. 172).

A Wycliffite proposition condemned by Simon Langham is given as follows: nature has sufficient means to achieve the natural end of man, if by natural end is meant everlasting bliss (Magnan: *Histoire d'Urbain V.*, 1862).

p. 194, l. 16. *And ȝif no charge*, etc.—R.: ne nount eure daouoir ne de richesse, *i. e.* do not care about property or wealth. The *N.O.D.* classifies the phrase: to give no charge of = to make of no account, under *charge*, sb. 9 b, but gives no example. ȝif here stands for give, 3rd pers. pl., ind. pres.

p. 194, l. 23. *Thebe*.—Bovenschen refers to the river Tabobenus in the *Historia de Preliis* (p. 223), Sir G. Warner to the river Tiberboam in the *Pseudo-Callisthenes* (III. 13, p. 110), and Jul. Valerius.

p. 194, l. 26. *no thef*, etc.—Vincent: Apud Seres, neque meretrix, neque adultera, neque fur ad iudicium ducitur, neque occisus homo fertur aliquando. Sed apud eos legum suorum metus vehementior, quam genesis constellatio: hi in initio orbis terrae habitant. Seres quia caste vivunt, nec aerugine, nec grandine, nec pestilentia, et malis huiusmodi affliguntur, quia nee post conceptum adiri ultra apud eos foemina fas est, neque cum purgatur. Carnibus immundis nemo ibi vescitur, sacrificia nemo novit. Secundum iustitiam omnes sibi ipsi iudices fiunt, ideo non castigantur huiusmodi plagiis, sed plurimum temporis in vita durantes absque aegritudine vitam finiunt (*Spec. Nat.*, l. XXXI., c. exxix., col. 2394–5).

p. 194, l. 29. *were religious*, etc.—R.: et si sount si chastes et meignent si bone vie come nuls religious purroient faire, *i.e.* they are as chaste and lead as good lives as any religious men might do.

p. 195, l. 5. *is plesed*, etc.—R.: et prent a gre lour creaunce et lour bons ourez, *i.e.* allows their belief and their good deeds. The French original is heretical: how can God approve of the belief of infidels? The Englisher balances the good deeds against the evil faith, which seems more orthodox. Mistranslation.

p. 195, l. 11. *And it befell*, etc.—R.: En le temps iadis le roy Alisandre enuoya despier (Brussels 10420–5 defijr) ceux de celle isle, pur ceo qil voloit gaigner lour pais, *i.e.* In times past, king Alexander sent out to espy (defy) those of that island, because he wanted to win their country. Mistranslation.

p. 195, l. 25. *Oure ryfes*, etc.—R.: Noz femmes ne sount mie pares pur plere, ancis tendrent beal parement pur folie, quant homme se peneroit pur enbeler le corps pur faire sembler plus beau qe Dieu nel ad fait, *i.e.* our women are not adorned to please, but hold a fair array as madness, if a man is at pains to beautify the body in order to make it look fairer than God made it. Mistranslation.—Duplicate of Adamite paradoxes on p. 118, ll. 18–27.—Vincent: Nullus nobis preciosus amictus; sed membra papyri tegmine, vel quod est verius pudore velantur: feminae nostrates non ornantur ut placeant: nec sciunt in augenda pulchritudine plus affectare quam natae sunt, nam quis potest opus naturae corrigere? (*Spec. Hist.*, l. IV., c. lxviii., pp. 135–136, ed. 1624).

p. 195, l. 32. *.ij. thinges*.—Vincent: Tutius nos defendit ab imbre spelunca quam tegula, cuius geminus est nobis usus, mansionis, dum vivimus, sepulturae, dum morimur (*ibid.*).

p. 196, l. 4. *righteousness*.—R.: justice, i.e. the repression of crime. Mistranslation.

p. 196, l. 13. *Ovidrate . . . Gynosophe*.—Sir G. Warner refers to Jaques de Vitry's mention of Oxydraces seu Gymnosopistae (p. 1108) as one people. The Englisher follows R. Brussels 10420–5 applies both names to one island.

p. 197, l. 5. *And all be it*, etc.—As no source for this is known, it may be taken as original. That Job, like Adam, Henoch and Noah, was neither Jew nor Christian, but a heathen, and praised for piety nevertheless, occurs in Wolfram's *Willehalm* (306, 29), according to H. Reuter, *Gesch. d. relig. Aufklärung im Mittelalter*, II., 1877, p. 66.

p. 197, l. 16. *Ponam*, etc.—I shall give them my various laws. Can this be from Hosea viii. 12: I have written to him the great things of my law, etc.?

p. 197, l. 17. *Qui totum*, etc.—Who subjected the whole earth to his laws. Source?

p. 197, l. 18. *Alias oues*.—John x. 16: And other sheep I have, which are not of this fold.

p. 197, l. 27. *Non divisas*, etc.—Acts x. 15: What God hath cleansed, that call not thou common.

p. 197, l. 30. *hateth*.—Brussels 10420–5 quotes Acts x. 34–35: Of a truth I perceive that God is no respecter of persons. [Interpolation: He does not distinguish between Jews and Gentiles.] But in every nation he that feareth him, and worketh righteousness, is accepted with him.

p. 197, l. 32. *Pro animabus*, etc.—For the souls of all deceased for whom prayer should be offered.—A passage from the burial service, not identified with any given use. The current Roman prayer-book prays only for the faithful, not for all men.

p. 198, l. 1. *prophecyed*.—Duplicate of p. 11, l. 17: Jhesu erist schall be born, etc. The 2000 years of p. 11, l. 19 have now become 3000 or more (p. 198, l. 2)!

p. 198, l. 3. *or*.—R.: anaunt, i.e. before.

p. 198, l. 7. *Pytan*.—This imaginary island is, according to Sir G. Warner's guess, drawn from the name of the Trispithami, a people mentioned in Pliny after the Astomi (VII., 25).

p. 198, l. 11. *Iyuen be the smell*.—Vincent: Gangis fontem qui account, nullius ad escam opis indigent, edore pomorum sylvestrium vivunt, longiusque pergentes eadem illa in praesidium gerunt, ut olfacta alantur (*Spec. Nat.*, l. XXXI., c. exxviii., ed. 1524). Imitated in the *Roman d'Alexandre*:

le dolor des espées [var.: espices] aloient tout flairant.

ne vivent d'autie cose.

(éd Michelant, 1846, p. 353.)

In Cyrano's *Voyage comique*, the inhabitants of the moon live on smoke (Borkowski, *Anglia* XV., 388).

p. 198, l. 16. *all skynned*.—Vincent: Sunt et homines quidam utriusque sexus nudi incidentes, corpus pilosum in modum bestiarum habentes, et aequo in flumine, et in terra habitantes: qui cum extraneos homines supervenire vident, in flumine submersi non apparent. Sunt agrestes magni valde, et pilosi sicut porci, et quasi ferae mugientes (*Spec. Nat.*, l. XXXI., c. exxviii., col. 2394, ed. 1524).

p. 198, l. 20. *jissch all rough*.—The Ichtyophagi, mentioned by Vincent (*Spec. Hist.*, l. IV. c. lv.), after the Epistle of Alexander.

p. 198, l. 22. *Buemare*.—Vincent: The river Buemar is reached by Alexander after he has seen the gold simulacrae of the gods Hercules and Liber (*Spec. Hist.*, l. IV., c. lv., p. 132, ed. 1624).

p. 198, l. 26. *trees of the sonne*, etc.—Vincent, *Spec. Hist.*, IV. lvi., ed. 1624.

p. 198, l. 30. *of the bawme*.—Brussels 10420–5 here introduces Ogier the Dane, who, having tasted balm, was permitted to live until he asked for death.

p. 198, l. 32. *as I haue told*.—Duplicate of p. 32, ll. 13 ff.

p. 198, l. 36. *wylde bestes*.—Both the Alexandrian and the Crusading epics describe fights between heroes and beasts.

p. 199, l. 10. *wherfore*.—The story seems an original invention of Jean d'Outremuse's. A different version occurs in the same author's *Miroir des Histoires*: Ogier crowns John to be King of India, and as this is the first king of India who believes in God, he orders all his successors to be called John, as all Roman Emperors are called Caesar after Julius Caesar (Vol. III., 1873, p. 66). This is repeated in Brussels 10420–5. John of Hildesheim has a similar tale: The Three Kings, having no heirs, elect a ruler and call him priest John, because the priest is the worthiest and most powerful of mortals (ed. 1878, p. 20). There may be an historical connection between the legend of Prester John and the Ionitus, son of Noah of *Pseudo-Methodius*: Ionitus autem, filius Noe, introivit in Enoam usque ad mare, qui vocatur hilin chora [$\eta\lambdaίον χώρα$] id est regio solis, in quo solis ortum (*sic*) fit et habitavit ibidem (ed. Sackur, 1898, pp. 63–64).

p. 200, l. 3. *Popes*.—If read in conjunction with other allusions to the Papacy, this may be interpreted as blaming the Church of Rome for straying from Early Christian tradition.

p. 200, l. 6. *Taprobanie*.—Vincent (*Spec. Hist.*, I., I., c. lxxix., p. 28, ed. 1624).

p. 200, l. 10. *.ij. someres*.—Vincent: In hac autem insula dicunt in uno anno duas esse aestates, et duas hyemes, et bis floribus vernare locum (*ibid.*).

p. 200, l. 21. *Orille . . . Argyte*.—Vincent: Chryse et Argere sunt insulae in Indico oceano sitae, adeo fecundae copia metallorum, ut plerique eas auream superficiem et argenteam habere prolident, unde et vocabula sortitae sunt (*ibid.*).

p. 200, l. 26. *Canapos*.—Canopus.

p. 200, l. 29. *Pissemyres*.—The giant ants are from Vincent, *Spec. Nat.*, XX., exxxiv.: Formicæ (ut dictum est) dicuntur esse in Aethiopia ad formam maximi canis, etc.

p. 201, l. 11. *zonje coltes*.—This stratagem occurs in Vincent and in the legends of Alexander: on entering the land of Darkness, he selects five hundred female asses, whose foals are left at the entrance (Friedländer: *Die Chaldirlegende*, 1913, p. 54).

p. 201, l. 29. *the derke Reggoun*.—Duplicate of p. 172, ll. 28 ff. One explanation of this legend is the darkening of the air through a thick cloud of dust at the battle of Arbela (A. Ausfeld: *Alexanderroman*, 1907, p. 145; the footnote refers to *Curt.*, IV., 15, 32).

p. 202, l. 17. *sche*.—R. has the feminine, as the pronoun stands for the feminine terre. The Englisher blindly follows his French original, and writes nonsense. Mistranslation. In ll. 15 and 16 the pronoun it is correctly used.

p. 202, l. 23. *mosse*.—This seems one of the whimsical inventions of d'Outremeuse. R.: Et sount ly murs toutz couertez de messe, ceo semble et ny piert pierre nautre chose, dont ly mur soit, i. e. and the walls are all covered with moss, to all appearance, and there appears neither stone nor any other thing that the wall is made of. The initiate probably guessed the meaning of this. Baudouin de Sebourg goes to Paradise, and finds a tree the fruits of which make people young or old (*Hist. Litt.*, Vol. XXV., pp. 573–574).

p. 202, l. 29. *.iiiij. ftoles*.—Vincent, *Spec. Hist.*, I., lxiii.

p. 202, l. 32. *Emlak*.—Duplicate of p. 104, l. 26.

p. 203, l. 13. *in the langage*, etc.—R.: Gyon en langage de Ethiopiens voet dire Trouble, et auxi Nil en langage Degipre est a

dire Trouble, *i.e.* Gion in the Aethiopian language means turbid, and Nile in the Egyptian language also means turbid. Possibly the word Nile was omitted and the meaning spoilt by the scribe.

p. 203, l. 17. *Tigris*.—This pun is repeated in Gauthier de Lille's (or de Chatillon's) *Alexandres*:

Tigri velocior ipso
Tigri qui celeri sortitur ab impetu nomen
Tigris aquas superat.
(ed. 1863, Book III., p. 70, l. 450 ff.)

p. 203, l. 21. *may not approachen*.—Prof. W. H. Schofield compares this to the situation in the *Pearl*, where an impassable river keeps visitors out of Paradise (*Publ. M.L.A. of America*, vol. XIX, p. 190.—1904).

p. 203, l. 25. *þat ben þær*, etc.—R. : ou il y a mointz, *i.e.* literally, where there are many. Brussels 10420-5 : dont ilh yat mult, *i.e.* of which there are many. The Englisher, following a bad reading, made a bad translation.

p. 203, l. 30. *huge noyse*.—For parallels, Sir G. Warner refers to Yule's *Cathay*, p. 346.

p. 204, l. 11. *for to comen*.—R. : purroit reuenir, *i.e.* he might come back. The Englisher turns the principal clause into a prepositional phrase. Mistranslation.

p. 204, l. 19. *Casson*.—Odorie calls the capital of Prester John's land Cosan and one of its provinces Cossam : Quant on yst d'ume cité tantost on voit la porte de l'autre (pp. 434-435). Cordier suggests the province of Kan-sou, capital Kan-teheou (p. 445).

p. 204, l. 28. *And þat is*, etc.—R. : quelque part qe lem aile, *i.e.* wherever one may go. The Englisher's rendering is clumsy.

p. 205, l. 7. *Ryboth*.—Odorie (pp. 449-454).

p. 205, l. 12. *ferne*.—R. : feutre, *i.e.* felt. Odorie : fuerre (p. 449). The Englisher attempted to copy the French word which he could not understand.

p. 205, l. 14. *pathed*.—R. : paues, *i.e.* paved.

p. 205, l. 18. *lobassy*.—Odorie : En este cité demeure l'obassy, c'est à dire leur pape en leur langaige. Il est chief de tous les ydolatres et donne les benefices du pays a sa guise (p. 450). According to Cordier, the head of any Buddhist convent was styled Bakchy (pp. 459-462).

p. 205, l. 23. *whan the fader is ded*.—Almost exactly from Odorie (pp. 451-452).

p. 206, l. 7. *Subuenile*, etc.—Come, saints of God, etc. Still in present use in the Roman burial service. This comparison between the Christian priest, who calls on the saints to carry a soul to heaven, and the keeper of a tower of silence, inviting the birds to devour dead bodies, reads like a gruesome burlesque of the service.

p. 206, l. 21. *let bryuge forth*.—R.: fait mettre cuyre, *i.e.* has the head put on the fire to be cooked. Mistranslation.

p. 206, l. 23. *sukkarke*.—Sub-charge in the *N.E.D.* The French original has only entremes, which is synonymous with sub-charge or sukkarke. Innocent III. allowed entremets only to earls, barons and other noblemen. French prelates were only allowed two courses, the entremets being the third (Michaud, *Bibl. d. Cr.*, I., p. 322).

p. 206, l. 35. *for he is*, etc.—R.: et trop est il riche, *i.e.* and he is passing rich.

p. 207, l. 2. *domyseles*.—Odoric: Il avoit L damoiselles vierges qui le servoient à la table et lui aportoient tous ses mez IIII doubles ou V. The close of the sentence is out of d'Outremeuse's licentious imagination. Parallels to this tale occur in legends of the land of Cockayne (Poeschel, Schlaraffenland, *P.B.B.*, 1878, p. 417); in Athenaeus (*ibid.*, p. 394 fn. refers to Meineke, *Fragm.*, II. 1, 299); and in the sequel to Defoe's *Crusoe*: *Further Adventures of Robinson Crusoe* (ed. G. A. Aitken, 1895, p. 259): one [female slave] fed the squire with a spoon, and the other held the dish with one hand, and scraped off what he let fall upon his worship's beard and taffeta vest.

p. 207, l. 6. *v. and v. togedre*.—R.: elles ly apportent sa viaunde, a cheseun foiz v. mes ensemble, *i.e.* they bring him his meat, each time five dishes together. Further down (l. 23) the *Mandeville* speaks of fife damsels, not of five dishes. Mistranslation.

p. 207, l. 12. *to hane longe nayles*.—Odoric: Moult leur semble bel d'avoir longs ongles, etc. (p. 454).

p. 207, l. 17. *hynde hire feet*.—Odoric: Si que les mères quant elles ont filles elles leur loient les piez si que jamais ne peuvent après croistre (p. 454).

p. 207, l. 28. *deedes of Armes*.—This peculiar form of morality is in keeping with the conventions of the romances of chivalry.

p. 207, l. 35. *in the myd place*.—This seems a duplicate of the account of the palace, garden and mountour on pages 140-142.

p. 208, l. 1. *toothill*.—R.: mouster. Brussels, 10420-5:

mostier, *i.e.* minster. Stratmann-Bradley explains tote-hil as a mount of observation. Mistranslation.

p. 208, l. 15. *god of nature*.—Brussels 10420-5: yroga, ce est a dier dieu de nature. If this is the original reading, d'Outremeuse here openly approves of idolaters.

Ibid. *Et metuent*, etc.—Ps. lxvii. 7: and all the ends of the earth shall fear him.

p. 208, l. 16. *Omnis gentes*.—Ps. lxxii. 11: all nations shall serve him.

p. 208, l. 24. *þat worschipen hem*.—R.: qils adorent, *i.e.* which they worship. Mistranslation.

p. 208, l. 29. *han ymages*.—A covert hit at the worship of images.

p. 209, l. 8. *hire errorr*.—This heterodox peroration, begun on p. 208, l. 7, summarises the teaching of the whole book.

p. 209, l. 10. *I hane not seen*.—An imitation, or rather parody, of honest Odoric's statement (p. 497).

p. 209, l. 31. *And ȝee schull*, etc.—This passage, down to p. 210, l. 18, is missing in R., in Brussels 10420-5, and in the Middle English Egerton MS. printed by Sir G. Warner.

p. 209, l. 33. *holy fulir*.—Haiton similarly concludes his *Flower of Histories* by a dedication submitting it to the Pope's correction. The parody of this in the *Mawleville* is the more impudent as the Papacy is often attacked in it. Vogels points out that there was no Pope in Rome between 1309 and 1379 (*Handschriftliche Untersuchungen*, etc., 1891). According to Poeschel, the *Fabliau de Coekayne* (thirteenth century) relates that the burlesque pilgrimage to the land of Coekayne takes place by the Pope's orders (Sehlaraffenland, *P.B.B.* 1878, p. 408). Boldensele's book of Travels is dated from the Papal Court of Avignon, St. Michael's day, 1337 (ed. 1855, p. 29).

p. 210, l. 13. *Mappa Mundi*.—O. H. Prior, in his Introduction to Gossouin's *Image du Monde* (1913), reports that one MS. gives its title as Mapemonde (p. 15). Jacques de Vitry mentions mappa mundi as one of his sources at the close of his *Historia orientalis* (ed. 1597, p. 215). On a French poem: Mappemonde, see *Hist. Litt.*, Vol. XXIII, pp. 292-293.

p. 210, l. 21. *serij*.—Brussels 10420-5 adds: le jour de St. Michiel. See above, note to p. 209, l. 33.

p. 210, l. 27. *to reste*.—Boldensele: desideravi multum recedere

. . . ut post laborem aliquali quiete commode recrearer (ed. 1855, p. 78).

p. 210, l. 30. *fulfilled*.—R. : compilez, *i.e.* compiled. Mistranslation.

p. 210, l. 32. *.Mill. .ccc. + .lvj.*—As the journey was purely fictitious, it could neither begin in 1322 nor end in 1356. At the latter date, Jean d'Outremense was eighteen years old, and Sir John Mandeville still had sixteen years to live.

p. 210, l. 33. *oure contrees*.—Brussels 10420-5 : de mon pays dedens le noble cite de Liége en j hosteit en la basse sauener que ons dit al hoste herbin levo ou je gisoy malaide. sy men visentoit j. venerable homme phisechiens ly quis moy metit en la voye de fair chi liure et moy cognut. Car ilh mauoit veut en egipte a Cayr ou je demoroy aveue le soudans et illi y demoroit assy li quis aydat fair le [illegible] qui est entre nos pays et egipte. Car ilh yauoit demoreit long temps, *i.e.* from my country in the noble city of Liége in a house of the Basse Sauvenière called the house of Herbin Levo where I lay sick. Here I was visited by a worshipful physician who put me in the way of making this book and who knew me for having seen me at Cairo in Egypt where I stayed with the Sowdan and he stayed there also. And he helped to make the [voyage?] that is between our land and Egypt. Cf. Introduction, pp. 4-7.

p. 211, l. 2. *gravite hem part*.—This profane joke is worthy of Reynard the Fox, when having deceived and robbed all the court, he promises to make them partners of his merits as a palmer beyond the seas.

p. 212, l. 5. *it turns in to flesch*.—H : elle deuient char et sang. Not in Boldensele. Valerius has a story of a statue of Orpheus beginning to sweat when Alexander looks at it: Cum igitur admirationis studio simulacrum illud Alexander intueretur, sudor repente profluere et per omne simulaci illius corpus manare visus non sine admiratione videntium fluit (ed. Kübler, 1888, p. 57). The Alexandrian romances familiar to d'Outremeuse made the most of this (Nöldeke, *Der Alexanderroman*, 1890, p. 5).

p. 212, l. 6. *Bochar*.—Identified by Sir G. Warner with el-Buká'a, which separates Lebanon from Antilibanus. Schefer, note to Bertrandon de la Broquière : Les écrivains et les voyageurs du Moyen-Âge donnent le nom de Val de Noé à la plaine de la Beqa'a où ce patriarche aurait construit l'arche et planté la vigne (ed. 1892, p. 31 fn.). Ernoul connects it with the Alexandrian romances : Entre ces ij montaignes a une valée, c'on apiele le Val

Bacar, la ou li home Alexandre alerent en fuere, quant il aseia Sur. Dont eil qui le Romant en fist pour mieux mener se rime, le noma le Val de Iosaphas por se rime faire (ed. 1882, p. 56).

p. 212, l. 17. *arkez*.—Called Archæe by Dr. Bovenschen, who refers to Jacques de Vitry, c. lxxxviii., p. 167, and Fouquer de Chartres, lib. III., li. About the etymology deriving it from Noah's ark I find nothing.

p. 212, l. 17. *Raphaue*.—Modern: Ratinéh, or Rafanîyeh (Sir G. Warner).

p. 212, l. 18. *Sabatory*.—An intermittent spring, described by Pliny (XXXI. 2) as resting on the Sabbath. D'Outremuse, when making it work only on the Sabbath, may have intended a joke.

p. 212, l. 21. *on nyghtes fresez*.—Jacques de Vitry (p. 1098) knows such a river in Persia.—Here the pilgrimage of Boldensele comes to an end, and the author of *Manderille*, before choosing another guide, indulges in geographical commonplaces.

p. 214, l. 8. *Dispolis* or *Lidda*.—From Boldensele.—Bertrandon de la Broquière, 1892, p. 10.

p. 214, l. 14. *Modyn*.—Burchard, *De Terra Sancta*, 1864: De Bethsames duabus leueis contra austrum in monte Juda videtur mons Modin, de quo orinndi erant Machabei. Et monstrantur hodie sepulchra eorum illie etiam procul, ita ut videantur in mari, quia alte situs est locus, p. 84.

p. 214, l. 17. *Techue*.—From Eugesippus.

p. 214, l. 23. *þe sauour of þe see*.—H.: le charoier de la mer, i.e. the sea passage. Other MSS. give flaireur, smell, the reading translated in the Egerton MS.

p. 214, l. 33. *Ruffynell*.—Somewhere about Nicomedia. What Sybel writes of the geographical confusion of Albert d'Aix applies to this passage of the *Manderille*, which is inspired by Albert: The confusion is worst in dealing with the army of Poitou, which is thrown about from Nicomedia to Staneona (Iconium), from thence to Finiminae (Philomelium), then marches again to Reelei (Archalla, i.e. the modern Erkle, on the border of Armenian Cilicia); in brief, to all the quarters of the world (*Geschichte des ersten Kreuzzugs*, 1881, p. 71).

p. 214, l. 35. *Pulheral*.—Identified by Sir G. Warner with Bafira, on the southern shore of the Black Sea, south-east of Sinope. *Alb. Aqu.*, 1879, l. VIII., c. xvii.: castellum imperatoris

Pulveral nomine Παυράκη. Paurae or Paurace, according to Dr. Bovenschen.

p. 215, l. 7. *Lay*.—Explained by Sir G. Warner as the French *lay* = lake, repeating that word from l. 6.

p. 215, l. 8. *Nairmont and by þe vales of Mailbrins*.—*Alb. Aqu.*, 1879, l. III., c. i., p. 339 : in vertice Nigrorum montium in valle nomine Malabrunias.

p. 215, l. 9. *Ormane* is not recognisable.

p. 215, l. 10. *Ridlay and Seanton*.—*Alb. Aqu.*, 1879, l. III. c. i., p. 340 : Tancredus . . . ad urbes Finiminis, Reelei et Stancona descendit. The *Manderille* turns the towns into rivers.

p. 215, l. 11. *Antioche þe lesse*.—Yalovatch.

p. 215, l. 16. *Romany*.—Asia Minor.

p. 215, l. 17. *Florach*.—*Alb. Aqu.*, 1879, l. IV., c. vi. : Foloraca arx, quae est juxta mare et confinia regni Russiae. All the names in this passage are in Albert.

p. 215, l. 23. *Artoise*.—Artasia.

p. 215, l. 25. *to þe cite of Damasc*.—H. : et vient des fontaignes et des roches de deuers la cite de Damasc, *i.e.* and it arises from wells and rocks in the neighbourhood of Damascus. Mistranslation.

p. 215, l. 29. *Eustare*.—Chap. clxi. of the *Golden Legend*. Eugesippus : Montes Libani et planitiem Archados transfluit Abana, mari magno se copulans finibus illis, quibus S. Eustachius, ab uxore sua privatus et filiis desolatus recessit (p. 994).

p. 215, l. 31. *reed see*.—Instead of Mediterranean !

p. 215, l. 32. *Phenice*.—H. : Phemynie, *i.e.* Philomelium, incidentally mentioned out of its proper geographical place by Albert of Aix (Sir G. Warner).

p. 216, l. 5. *ramne þe water*.—H. : court celle riuiere.

p. 216, l. 7. *eece and fyfty toures*.—Albert has only four (III. 38).

p. 216, l. 13. *land of Channel*.—Jacques de Vitry (p. 1073) : Emissena civitas, quae hodie Camela seu Chamele, *i.e.* ancient Emessa, now Homs.

p. 216, l. 17. *Giblet*.—Byblos.

p. 216, l. 21. *Maryn*.—H. : par marine, *i.e.* along the sea-shore.

Ibid. *Flagramy*.—Sir G. Warner writes : in Syria.

p. 216, l. 30. *anoþer way*.—Hayton, *Fleur des Histoires de la Terre d'Orient*, 1906, IV., c. xxv., p. 247, also describes three routes for Crusaders to the Holy Land, the first across Barbary,

quite unlike the above, the second partly by land, over Constantinople, the third altogether by sea. This threefold division may have induced d'Outremeuse to describe a third Continental route to the Holy Land across Tartary!

Ibid. *3yt es pare*, etc.—II.: Il y ad vnqore vn autre chemyn par ou homme puet aler sanz passer mer tot par terre iusques a Ierusalem de Flandres ou de France en auant.—Here the fiction of a traveller starting from the British Isles, as in c. i., p. 4, l. 21, is not upheld. Neither is the starting-point placed at Liége, the actual residence of both the English doctor Mandeville and the Liégeois notary d'Outremeuse.

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